B'NAI B'RITH MAGAZINE

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In This Issue

Pacific School of Religion Berkeley, Calif.

JACOB DE HAAS
MAURICE SAMUEL
ISAAC GOLDBERG
JOSEPH LEFTWICH
LEO M. GLASSMAN
EMANUEL GAMORAN
LEON NEMOY
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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

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Editorial and advertising offices, 70 Electric Bldg., Cincinnati, O.
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EDITORIAL COMMENT

An Old Disease in Mexico

TO Mexico goes the doubtful distinction of importing to the Western Hemisphere the anti-Semitic manners of Eastern Europe. This would not be so alarming were anti-Semitism merely the expression of irresponsible persons, but it is supported by police clubs and, lo! the president of Mexico himself.

This is scarcely the new and liberal Mexico that only a few years ago freed itself from ancient ecclesiastical and economic yokes. It seems rather a Mexico going back to borrow practices well-known to the Spanish conquistadores; for the expulsion of Jews was the specialty of the medieval Spaniard.

In the Mexican incident we have a close-up view of the economic causes from which anti-Semitism springs. Though Mexico had suffered many ills, anti-Semitism was a disease unknown to that unhappy land. Until recent years Mexico had few Jews and these enjoyed the friendliest consideration.

Some ten years ago Jewish immigrants began to arrive in Mexico from Eastern Europe and they were rather well received. They had entered the hospitable doors of the Southern Republic with the vague hope that after some years of residence in Mexico they might be eligible for admission to the United States. This hope proved vain and they settled definitely on Mexican soil, to become Mexican citizens. Their Yiddish became saturated with Spanish and Spanish became like a mother tongue to their children.

These Jews were small merchants, peddlers, and they were more than tolerated at first. Indeed, we remember reading official statements welcoming them as future business men of Mexico who would contribute to the prosperity of the land, even as their kinsmen had done for the United States.

Until a certain small success rewarded the toil of these Jews, Mexican citizens found no fault in them. As soon as they prospered even in the least, hostility arose against them, at first quite vague but later clamorous. A few months ago competitors raided the stands of the Jewish peddlers in the market place of Mexico city, pouring kerosene on their goods.

The police vigorously punished the vandals, but the protest grew and the government took notice of the rising

tide of clamor . . . "The Jews must be driven from the market place."

Not that the government had anything against Jews personally or religiously. If they had turned out to be beggars they would have been tolerated, but their offense was that they were successful.

So, by executive authority, it was decided that no foreigner who came to Mexico as laborer might engage in trade. When the Jewish peddlers sought permits in the market place, they were turned away; when they took their places, nevertheless, they were beaten by police. The Mexicans celebrated with speeches . . . "The day when the Jews were expelled from the market places will remain a holiday for generations to come, just as the day when the Spaniards were expelled from Mexico," the speakers proclaimed. The President smiled from his loge with tacit approval.

We fear that by such actions Mexico will not increase the good will of the United States which she has so much desired. Certainly North Americans do not want the medieval vices of Poland and Roumania transplanted to this side of the world.

* * *

And Now the Graduates

THIS month the columns of the Jewish press are filled with reports of honors that have come to Jewish graduates. Every college list of graduates and of honors distributed contains the names of Jews, the proportion of whose numbers is always in excess of that of the Jews to the total population.

Our rejoicing for their success is mingled with a certain sadness. If for all graduates there are difficult roads ahead, for Jewish youth there are mountainous steeps strewn with thorns.

If for other graduates there are the handicaps that a time of economic change imposes, for the Jew there are besides the impositions that prejudice puts upon him.

He will offer for the inspection of the employer his degree, his honors, his grades, his good references.

"And what is your religion?"

The non-Jew is judged only by his merits as a man; the Jew is held accountable for the faith of his fathers, for his birth, for his history even unto 2,000 years ago.

As he leaves school, he is told that he stands on the threshold of life beyond which stand many doors of opportunity . . . He need but knock, they say to him . . . The doors will open . . .

He walks over the threshold but forbidding legends hang on the doors . . . "Gentiles Only" . . . "Gentiles Only."

But we bid him to be strong with the courage that is of his history. His entire story is one of closed doors that stood forbidding against him, of precipitous steeps that were climbed, of high walls set against him. But he came through the closed doors and captured opportunity; he climbed the impossible mountains to a place in the sun; he battered down the walls of ghettoes and made himself respected of his neighbors.

* * *

Poland Repudiates the Czar

HAPPY enough was Poland to be rid of the rule of Russian czars, but with the fondest embrace it held fast to some of the most obnoxious of czarist injustices. This is understandable when it is made known that the victims of these injustices were the Jews.

The iniquitous laws of the czar were abolished in so far as they related to non-Jewish Poles but they were good enough for Jews. And so the liberated Poland kept sacred the czaristic laws by which Jews had been restricted in Poland since 1848.

Jews might not hold office in the village or county government. Jews might not own land. Jews might not serve as salesmen in non-Jewish stores. Documents signed in Hebrew or Yiddish had no standing in the courts. Jews might not engage in certain occupations.

Now, after twelve years of Polish independence, these laws have been repealed but the hearts of Polish Jews do not beat with rejoicing. A law may be abolished but by what means can be abolished the Polish prejudices which still stand against the Jew?

The law no longer says that a Jew may not work at this or that employment, but prejudice stands towering at the door of many employments . . . "No! You may not enter here. You are a Jew." It stands at government offices . . . "We do not want Jews in the government."

The Jews of Poland have been given only the shadow of justice.

* * *

At the Common Altar

THE most important event in American Jewish life last month did not direct itself to Jewish purposes at all.

It was concerned with the welfare of mankind, asking questions, seeking causes, searching for solutions, surveying the devastation of poverty that has fallen upon the land.

"What inequality is this that in a land overflowing with riches many would hunger but for crumbs of charity?" it was asked.

"What justice is required in order that whoever desires work may have it and whoever works may be paid in accordance with his rightful due?

"By what means may the worker be made secure to the end that the dreadful shadow of bleak tomorrows may not fall upon his heart and paralyze it with fears?

"What is the duty of Judaism to assist in establishing here the rule of social justice by which the faithful worker may be endowed with security and the means of content?"

To such inquiries the Social Justice Commission of the Central Conference of American Rabbis and of the Union of American Hebrew Congregations applied itself in a conference in Cincinnati. As far as we know the Jews were the first religious body to give its mind to the economic crisis as a cause which is a vital concern to communions that profess the brotherhood of man as an article of their creeds.

The conference summoned before it men of industry and men of the trades unions who might have light to give. We think this conference of Jews offers leadership for a massing of all the social idealism, of all the conscience of the nation toward such social action as will cause light to break into the heavy darkness of these times.

As we said, the event was not Jewish in its purposes but Jews are Jewish most when they take their altar and place it on the highways for the service of mankind.

The Vengeance of History

THE ages pass over the drama of history; the glories of one scene are the ruins of the next; dynasties rise and fall and perish; peoples are decimated and scattered and mixed until their blood is no more and their language counted dead; but the timeless Jew walks the stage amid the ruins of glories, power and pomps, the immortal, musing . . . "And now another dynasty falls," he says, "and the glory that was the king of Spain's is no more, and he is an exile from his land.

"It was a king of Spain that exiled me, driving me from my house and the good life I had made and leaving me only my garments . . . Majestic is the vengeance of history, like the hand of God.

"A century is a day in the hands of the Lord and in His day He shatters the power of my oppressor, even after 400 years, as men count. The power that was of Aragon and Castile falls from the hands of a Bourbon. But I who was weak still flourish on the earth, playing my good part, doing the day's work, dreaming my dreams.

"Peace and righteousness and justice are in my dreams . . . The gentle dreamer lives, the truculent doers perish."

But the vengeance of history chose rather an enlightened Spanish king for its mark. Alphonso XIII was a political reactionary but for a king in a land with an official religion he had a liberal mind for other religions. He was even well-disposed toward Jews of whom there are few in Spain but who have enjoyed absolute liberty of worship.

The decree of expulsion of the Jews from Spain never had been annulled but free access to the land has not been denied them.

Alphonso was not a descendant of Ferdinand and Isabella who expelled the Jews in 1492; he was of the Bourbons who came to power in 1700. But the ghosts of Ferdinand and Isabella must look sadly upon their shattered throne in behalf of which they so piously served their Lord. But their throne lies in ruins and the Jews whom they attempted to extirpate still walk the earth, an achieving people.

* * *

Danger to Our Institutions

WE built a noble Jewish institutional life during the years of our prosperity . . . Great communal centers . . . Hospitals . . . Schools for Jewish education . . . Synagogues.

We built these on dimensions limited only by our dreams of a prosperity that would know no end. We filled them with activities and took little account of the cost, since money flowed like waters.

The high standard of living that was in the home was also in these institutions. It was such a standard as always had been the ideal of social workers, of the leaders of religion and education.

And not least of the devastation of these times is the calamity that is falling on many of these institutions. Impoverishment has already reduced the high standards, has eliminated activities, has cut down the working forces, has caused some institutions to be closed, in fact, in New York eight Jewish schools have shut their doors.

Upon this prostration of Jewish institutions we may not look with calm eyes. It is a challenge to our vaunted philanthropy of which it has been said, "Oh, the Jews always take care of their own." It must be said, "Yes, the Jews generously take care of their own even in the time of their adversity. They do not neglect the good works they began in their prosperity."

This communal centre, that hospital, this Jewish school, that Jewish clinic are solemn obligations that Jewries undertook in prosperity and may not now be abandoned to adversity. They are like those holy lights in our synagogues which we never permit to be extinguished. They are like the faith itself which the forefathers saved even when they were stripped of all other possessions.

Now comes the test of our philanthropy. Noble as was the philanthropy of former years, it was not difficult to give. Nobler still will be a philanthropy that in a hard time does not lay down its burdens but conscientiously carries on.

The obligations taken up in the good years are like promissory notes. They shall not be defaulted.

* * *

Supermen and Gentlemen

LATELY we have seen comparisons made between the intelligence of Jews and of other groups. One of these is based on studies by Dr. J. B. Maller of the Union of American Hebrew Congregations. He found higher intelligence quotients among Jewish children.

And Sir Arthur Keith, renowned British biologist, reports on us as follows: "In proportion to their numbers the Jewish race produces a greater number of men and women with aptitude for business than any other; it can claim more than its share of genius—in mathematics, philosophy, and in every form of art."

Indeed, says Sir Arthur, we might by now be the fulfillment of the eugenist's dream—a race of supermen. But we are too compassionate. Our compassion caused us to succor and nurture the weaklings among us. If we had permitted our weakling to perish, we would today be the biological champions of the human race, he tells us.

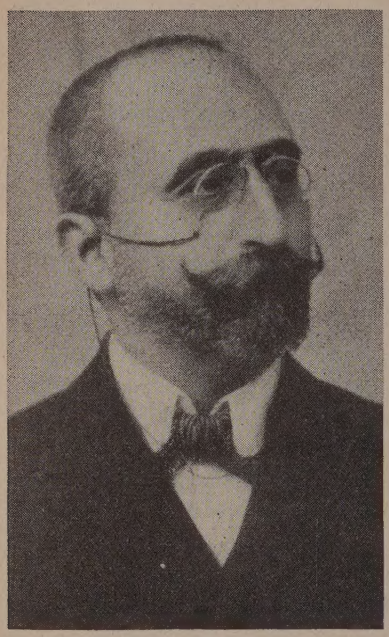
This offers food for speculation . . . Suppose a world conference of Jewry were summoned for the purpose of persuading Jews that it was in them to be the fabled race of supermen.

"In two generations, gentlemen, you can attain this leadership of mankind. It is within your hands to build a race of beings of whom every one is fit in mind and body and among whom genius is not a prodigy but a rather common occurrence.

"And this may be accomplished with no great effort. You need only to neglect the weak whom you now cherish to permit the defectives to perish not by any act of your hands but by the mere indifference of your hearts, to be rid of all the unfit not by violence but by the simpler process of withholding the charity by which you now sustain them . . . What do you say, gentlemen?"

We are quite certain of the answer . . . "No! Should we debase our hearts for the glory of our minds? Would we be supermen if we were without hearts? We would be the most dangerous of defectives. Would we be Jews if we put aside compassion?

"We do not care to be supermen. It is enough to be gentlemen."



Prof. Alexander Cuza

Jassy -- The Home of Roumanian Anti-Semitism

By JOSEPH LEFTWICH

IT was late on Friday afternoon, with the Sabbath very near, when our train drew into Jassy, the ancient Moldavian capital, notorious as the seat of Roumanian anti-Semitism. When I had left Bucharest a few hours earlier with my friend Morris Waldman of the American Jewish Committee, a young girl in our compartment was reading a sinister-looking leaflet tricked out with heavy black swastika crosses. But when she laid it down on the seat beside her, a quiet, middle-aged gentleman whom we did not at first recognize as a Jew picked it up and (obviously placing us at once) declaimed in a tone of suppressed indignation against the Roumanian authorities for letting the anti-Semites go about spreading their incitement in trains, and the girl (not a Jewess) shrugged her shoulders and said she thought anti-Semitism silly. So that in our compartment, at least, the anti-Semites had laid their snare in vain, though train-companions should not always be judged at face value. In Bucharest, the wife of a friend of mine told me how one day when she went to see her mother off at the station on her way home to Roman, where the family came from (the town which returned Cuza to parliament in the by-election a year ago, serving as the signal for the sudden wave of anti-Semitic outbursts that spread through Roumania in the summer), a young student in one of the compartments had acted the cavalier to them and had offered to escort the old lady to her home. Imagine the daughter's feelings when the student (students are recognizable in these countries by their special uniform) presented her with his card, and she read there the name of one of the leaders of the anti-Semitic movement! Afraid to call off the arrangement lest it anger the young man, and he avenge the insult on them forthwith, and yet fearing to trust her mother to the hero of numerous anti-Jewish outrages, she spent several hours of misery till a telegram announced her mother's safe arrival, and a letter following it painted in glowing colors the courtesy and kindness of the anti-Semitic leader of whose identity the old lady had remained blissfully unaware.

In our compartment people went and came, but no anti-Semitic leader was among them. A Jewish journalist recently described how he once traveled to Jassy with a benign old gentleman, who suddenly revealed himself as Cuza and launched into an exposition of Cuzism, so that the Jewish journalist should be able to tell the Jews of the world what Cuza is going to do with the Jews in Roumania. Cuza can be a charming gentleman when he pleases, they say, no less than the anti-Semitic student leader who took good care of an old Jewish lady. Professor Jorga, the Rector of Bucharest University, once said to me that Cuza is a cultured gentleman with a fine library, and his anti-Semitism is merely a means of keeping in the limelight and being known as the leader of a Party. There are even some people who claim to have known Cuza fifty or so years ago, when he was a friend of the Jews, and a Socialist, before he decided to become the apostle of Roumanian anti-Semitism.

But even if Cuza had been in our train, he would have held little terror, apparently, for the Jews who were traveling with us. One Jew who got into our compartment at some wayside station discovered that an American and an English Jew were going to Jassy, and very soon all the Jews in the train had crowded into our compartment, anxious to explain the situation to us, for the "investigation" on which they were convinced we were engaged. There was one giant of a fellow, with a thick, black Assyrian beard, one of the Orthodox Jews of Transylvania, who was not very happy because business was bad, but anti-Semitism did not seem to worry him very much. If only business were better and people could be sure of their living, there would be no need to fear the anti-Semites, was the way he put it. The peasants would not listen to the agitators, he said, unless they were starving and did not much care what they did, be-

Hovels in the poor Jewish section of a Roumanian town

cause nothing could be worse than what was already happening to them. The others did not take such a gloomy view of the business outlook, however, and when Waldman asked whether any of them would go to America if they could, the answer was that things were not so bad in Roumania for them to think of having to run away from their homes.

The Transylvanian Jews got out presently to change to another line, and the rest, we found, were all residents of Jassy. All of them were burly, strapping fellows, looking as if they could take care of themselves. They laughed derisively when we asked whether they had any experience themselves of being attacked by anti-Semites. Derisive laughter seemed to come easily to them, in fact, because they laughed derisively again when we asked if they could recommend to us a good kosher restaurant. Were there still Jews in America who ate kosher? they marveled.

The restaurant in which we took our meal that evening, the best and biggest restaurant in Jassy, we were told, was indeed owned by a Jew and staffed by Jewish waiters, but the food was certainly not kosher. The atmosphere was roistering and devil-may-care. The waiters were great hulking fellows, sure-footed and cocksure, some of them belonging to the real bruiser type. Yet the look of terror in the eyes of one of them when we asked him about the anti-Semites will never fade from my memory, nor, I think, from Waldman's. Suddenly there was the look of a hunted animal in his eyes. When he managed to get control of himself again, he bent down, and spoke in a hushed whisper into our ears, lest others overhear. In 1924, he told us, he had been going home from this same restaurant after closing hours, when suddenly he saw a band of students, and before he could say "Jack Robinson," he was felled with a leaded stick. He woke up in the police-station, and to this day he carried their mark on him, as he showed us to convince us of the truth of his story. He is never now without his knife and corkscrew combination, which he uses for opening bottles in the restaurant, his trade-tool, he explained, and the next time he sees the foe looming over him, before they can strike, his knife will sink in one of them.

There are 50,000 Jews in Jassy out of a total population of 150,000, we reminded him. Why should such a large body of Jews go in fear? Why can't they hit back and defend themselves? The answer he gave us was the same that we got from lots of other Jews in Jassy (who were by no means so certain of themselves as our train companions) when we put that question to them. If a large number of Jews stand up and defend themselves, they said, the cry will be raised that the Jews have started a revolt, and the military will be sent along to shoot down the lot of us. Yet at the same time the thought of what had happened at near-by Targu Fromos was fresh in the minds of the Jassy Jews, and there was exultation in their voices when they spoke of the Jews of Targu Fromos who had hit back, regardless of the consequences, when the Cuzists had attacked them. They had, indeed, been arrested, and subjected to indignity, but the Cuzists had got the worst of it, and had learnt the lesson that Jews, too, can fight.

Next morning we went through Jassy. I had in my mind the vivid description of Jassy which a journalist friend visiting it in 1924 had given me, just after the serious anti-Jewish outbreak at the time that the Prefect of Jassy, M. Manciu, was murdered by the student leader, Codreanu. He had found the town under martial law. The Prefect was a Colonel on active service. Military and police patrols with fixed bayonets had stood at every street-corner. A new building was in course of erection, the bricklayers all wearing students' uniforms, all students at the University, building the new headquarters of the Anti-Semitic Students' League, while Cuza, disputing the command of the town with the Prefect, issued his orders from the old building of the Anti-Semitic Student's League across the way, with a bodyguard of armed students on the steps.

Waldman and I saw nothing of this while we were in Jassy. The University was closed. Cuza was in Bucharest. All that we saw was a thin wisp of a man, wearing black glasses, who walked up and down the railway platform and through the trains, thrusting copies of the Cuzist daily, *Apararia Nationale*, on everybody, and few people, I was told, even Jews, dared refuse to buy. Jassy Jewry has terrible memories, going back long before Cuza, of ritual murder accusations, the plundering of the Ghetto, the firing of the Synagogues, in the seventeenth, eighteenth and nineteenth as well as the twentieth century. And though everything was quiet when we went through the town, somehow one felt under the quietness a suppressed fear, as in Bucharest where, for example, I have seen self-respecting Jews wince almost unwittingly as Cuzist students with the Swastika badge in their lapels swaggered by.

On Saturday morning Waldman and I went to look up one of the leading Jews of Jassy, Fred Sarage, the Vice-President of the Jassy Chamber of Commerce, to whom we had an introduction, a jewel of a man, the soul of kindness to us, and obviously liked and held in high respect by his fellow-citizens. On our way we went into a tea shop owned by Jews, and in this town where ninety per cent of the Jews are said to be Yiddish-speaking, we had to make signs to Jewish girls to be understood, because they knew no Yiddish — nothing but Roumanian. There was one other place where Waldman needed desperately to make himself understood that morning, and we could not get a couple of young Jews, ignorant of everything except Roumanian, to understand what we wanted.

Jews stood outside the shops as we went along, talking, bargaining. Motor cars drove past. The town looked prosperous, and the shops were up-to-date and well stocked. Every shop seemed to be owned by a Jew, and every shop was open this Sabbath day. Jassy Jews, we reflected, have done with the Sabbath as they have done with kosher. The whole of that morning we saw only one solitary Jew going home from Synagogue, carrying his Talith-bag under his arm. Another thing struck us, and that was that all the Jews we saw wore good clothes and shoes and hats, and all those who trudged by, barefooted, ragged, unkempt, were Christian peasants. I remarked upon it to Advocate Elias, one of the friends we made in Jassy, and he agreed that it looked like that. But not all the Jews in Jassy are prosperous, he went on to warn us. There are Jews, too, unfortunately, in Jassy who go barefooted and look starved. Not all the Jews in Jassy have forgotten the Sabbath, or kosher, or Yiddish. And not all the Jews in Jassy live in good homes. It hasn't rained for weeks, he pursued, but I can take you to places where the road (so far as it can be termed a road) is still like a swamp, breeding disease, where people have not eaten for days.

Sarage conducted us there. We walked through street after street, with row upon row of bazaar-like shops, tightly shuttered, like hundreds of eyes with the lids drown down over them in sleep. Who said that Jassy Jewish shopkeepers did not observe the Sabbath?

Just beyond, there were great tracts of marshland with hunch-backed hovels standing lopsided, one side seeming to have sunk deeper into the bog than the other, and the whole lot sinking, being sucked under in the mireland. Everywhere pools and puddles and miniature lakes had formed. And outside these hovels stood Jews and Jewesses who looked no better, and perhaps worse, than the ragged, barefoot peasants who drove their oxen-carts slowly

by. Fowls ran about, clucking for all they were worth, and there was a grunting of pigs, for these Jews breed pigs, we were told. Peasants and Jews looked equal here in their poverty and simplicity. Beside the tumble-down hovels, in the ditches and the ruts, Jewish children, with faces very much like the faces of Jewish children in London or New York, were playing games. Thank God, Waldman whispered to me, that our parents took us away from such places when we were young!

Sarage took us through the Jewish School, the Jewish Orphanage, the Jewish Trade School, the Jewish hospital. Everywhere we found tablets recording the generosity of American Jewry and of local donors. They seem to have a passion for recording these things. In the Orphanage, for instance, at the head of every bed, there was an inscription setting out the name and titles to remembrance of everyone who had endowed a bed, so that the orphan child might, on waking up every morning, be recalled to a proper realization of the fact that he is there by someone's kindness. So in the Jewish Co-operative, the place of honor is occupied by a portrait of Dr. Bernhard Kahn, as a kind of symbol of the fund-allocating activities of American Jewry. And in the Jewish Hospital there is a great marble tablet to advertise the fact that the funds for rebuilding the hospital were provided by the Joint Distribution Committee. We heard complaints of the poverty of the hospital, insufficiently equipped with maintenance funds. The doctors are all private practitioners in town, giving their services to the hospital free, and the nurses are untrained local Jewish girls. In the wards were the same Jewish men and women we know in our Jewish hospitals in London, and in New York, being helped to get better. The chief physician drew our attention to a door with the words "X-Ray Room" on it, and then, dramatically, pushed the door open to disclose an empty room. The inscription, he remarked bitterly, is as far as we have gotten. Perhaps the Joint Distribution Committee could help us, he suggested haltingly, to obtain an X-Ray machine. It would enable us to do so much good.

Sarage next took us to the Keren Hayesod office in Jassy, and no doubt to impress us someone remarked that the Keren Hayesod had collected thirty million leis that year in Jassy. My comment that a town that could collect thirty million leis for Palestine should be able to afford to buy its own X-Ray machine reached the ears of the Keren Hayesod headquarters officials in Roumania, who got hold of me and in the same breath complained that I was preaching hostility to Palestine and assured me that the sum collected in Jassy was nothing like the figure mentioned. Far be it from me to suggest to Jews what they should do with their money. If the Jews of Jassy thought fit to send half of all they have to Palestine and themselves dispense with all comforts, local institutions, hospitals, and the like, because they believe that the work being done in Palestine is so important as to require it, I should look on them as heroes and idealists. Only I do not understand giving with one hand, and begging with the other—although the poor physician at the Jewish Hospital anxious to have his X-Ray machine cannot be blamed for wanting to get it no matter how. It may save many Jewish lives in Jassy.

At the station, when we left that evening on our way back to Bucharest, the thin wisp of a man, wearing black glasses, again stalked up and down the platform and through the trains, thrusting on us copies of Cuza's *Apararia Nationale*. I asked the Minister of the Interior, when we got back to Bucharest, how it was that the anti-Semites alone had the privilege of selling their literature in the trains and depositing their leaflets in the compartments, and he professed to be surprised, and said that he would inquire into the matter and have it stopped. I was told afterwards that he had several times before professed the same innocent surprise to others.

The tumble-down hovels and the boglike roadways along which the quaint oxen-drawn peasant-carts go lumbering by, give parts of Jassy a primitive, impoverished appearance. But there are also prosperous-looking streets, and fine buildings in the city, though the main Square seems a joke, and the best hotel in town is a poor sort of a doss-house. The University building is imposing, and the Trei Erarchi Church is a remarkable example of Byzantine architecture, with its gilded carvings on the outside walls and towers. And the Jassy State Library contains the chief records of Roumanian history. For Jassy was once the capital, and when the seat of Government was removed in 1861 to Bucharest, the Constituent Assembly voted a sum of 148,150 pounds to be paid to Jassy in ten annual installments to compensate it for the loss. No payment, however, was ever made. And the shifting to Bucharest has indeed hit Jassy hard. All roads in Roumania lead to Bucharest. Jassy's arteries are drying up. The only consolation Jassy people have left is to reflect that their city is not so badly off as Kishineff, with its one-time vast Russian market completely cut off, a dying town. But they feel the pinch. Trade is still good for some. The factories turn out their textiles, cardboard goods, timber. But for most, trading holds no further prospects. "So we are working to put the Jews of Moldavia on the land and to artisanship," Sarage explained to us. Or more correctly, he said: "We are bringing them back to artisanship. For at one time the Jews of Moldavia were all tailors, bootmakers and carpenters. But they put their children to merchanting. When I was a child there were no Christian shoemakers in Jassy. Today there are no Jewish shoemakers. Back to artisanship and on the land is the road along which we are trying to direct our Jews."

As our train took us back to Bucharest, we saw all around us lovely country, smiling fields, rich-looking land. Roumania is a pleasant, God-blessed country, only needing honest, capable working to provide room for a prosperous, peaceful population.

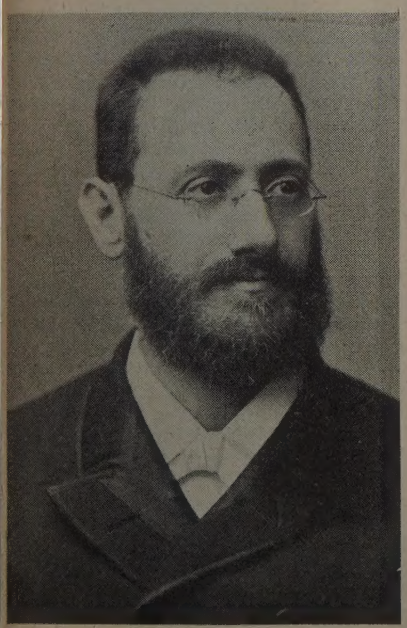
From our train windows we saw the Roumanian peasants working their land—groups of them, clad in the white trousers and blouse that is their national costume—they look quiet and docile, like the oxen some of them drive along. "Agriculture is one of the most exhausting forms of toil, and in itself by no means conducive to spiritual development. That a laborer in the fields should stand very much on the level of the beast that toils with him can be neither desirable nor necessary. He does so, however, as a matter of fact." Thus once mused Henry Ryecroft. And I am inclined to think he is right. It explains how it is that the Roumanian peasant is so easily led away by the Cuzist agitators. And have we Jews not retained the term *"Am-Haaretz,"* man of the land, or rustic, as our synonym for ignoramus? The Jewish land movement and the Jewish artisan movement have a good deal of elemental urge behind them and much other justification besides, but even though it is the custom nowadays to be ashamed of any work other than manual labor, and to set little store by the principle of the highest service to the community one can render by one's particular gifts, it has occurred to me more than once to ask whether that is the goal to which these movements are going to lead Jews. And the thought has come not only in connection with my visit to Jassy.

The Alexander Kohut Memorial Foundation

By LEON NEMOY

IT is impossible to speak of the Alexander Kohut Memorial Foundation without calling to mind the noble figure of the great "Baal he-Aruk ha-Shalem." For as one goes deeper and deeper into the matter, the borderline between the man and foundation becomes misty and blurred — where does Alexander Kohut end, and the Kohut Memorial Foundation begin? One fancies it is all one — one spirit, one noble and mighty force, soaring higher and higher towards things of a world divine.

Much has been said about Alexander Kohut, and much is still being said about him, by men of great scholarship and world-wide fame. Yet somehow no one has yet accentuated the fact that Alexander Kohut was the most perfect figure of a Jewish scholar that modern times have produced. Alexander Kohut the man was hardly ever visible; what all saw was a servant of God who received the torch of the Law and carried it aloft through his whole life, finally to hand it over, brighter and more brilliant, to those who came after him. The person of Alexander Kohut was constantly retreating into the shade behind this divine torch. Alexander Kohut is the Aruk Completum, the Jewish Theological Seminary of America, the Kohut Memorial Foundation. The man himself, the flesh and blood of him, is back-stage.



Dr. Alexander Kohut

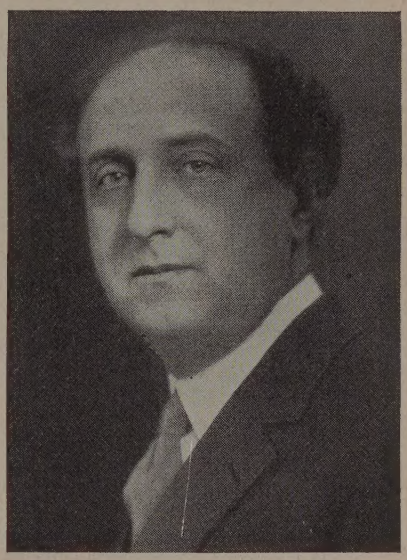
This self-effacement, so characteristic of great Jewish leaders from Biblical times down to the present day, went hand in hand, just as characteristically, with a magic force of personality which no one who ever came in contact with him could escape. One has but to peruse the exquisite pages of Rebekah Kohut's *My Portion* to realize the truth of that. The divine fire burned in Alexander Kohut so fiercely that to be near him meant of a certainty to be scorched by it.

Such men do not, cannot die. One cannot help seeing the spirit of Alexander Kohut live on and on. The life of his widow, the career of his

Book Plate of the Alexander Kohut Collection

eldest son, George, the development of the Kohut Foundation, seem but a continuation of the life of Alexander Kohut. Nay, such they are in truth, a continuation in spirit, in meaning, in purpose.

It is quite natural, therefore, that the memory of this unique personality should be perpetuated in a way in which no modern Jewish scholar has ever been immortalized. A counterpart of the Kohut Foundation does not exist in the Jewish world. As immensely wide as the sweep of Alexander Kohut's learning is the extent of the Foundation's activity. Just as the Aruk Completum was produced at the cost of shattered health and years of sacrifice on the part of the father, so is the Kohut Foundation the child of life-long sacrifice and self-denial on the part of the son. Just as it had seemed in-



George Alexander Kohut

credible that one man could have produced the Aruk Completum, so it is hard to believe that George Alexander Kohut, all alone, could build up the magnificent structure of the Kohut Foundation. Like the Aruk Completum the Kohut Foundation is a new milestone in the annals of Jewish learning, pointing the way to a development to which the science of Judaism has never dared to aspire.

The beginning of what was later to become the Kohut Memorial Foundation was the gift of the greater part of Alexander Kohut's private library to Yale University, to form a permanently separate unit in the University Library under the name of the "Alexander Kohut Memorial Collection of Judaica." This and the Jewish collection at Harvard University form the two largest collections of Judaica in New England. Along with this the Alexander Kohut Fellowship in Semitics was established, also at Yale, followed by the Alexander Kohut Memorial Publication Fund, the income of which is used for publication of scholarly works in Semitics in the Yale Oriental Series. Several volumes have appeared, including a monograph on the Amorites of Palestine by the late Professor Albert Tobias Clay, one of America's greatest Assyriologists, and an edition of the earliest known account of the Mohammedan conquest of Egypt and North Africa, the so-called *Futuh-Misr* of Ibn Abd al-Hakam, by Professor Charles C. Torrey, of Yale University. The latter publication,

the fruit of over twenty years of study and research, was acclaimed by the leading European Arabists as a masterpiece of thoroughgoing accuracy and erudition. The next volumes to appear on this fund will be an edition of the Arabic original of Rabbenu Nissim's (10th century) *Pleasant Book of Consolation,* edited by Professor Julian Obermann, of the Jewish Institute of Religion; the work is a veritable mine of highly important information on Hebrew and Aramaic philology, Jewish folklore and philosophy. Next, a monumental Assyro-Babylonian name list, begun by Miss E. M. Grice, for many years holder of the Kohut Fellowship in Semitics and assistant to Professor Clay, and now continued by Dr. Ferris Stephens, of Yale. Third, an anthology of Hebrew writings of Christian scholars from Reuchlin to Renan, the fruit of many years of original research by Dr. George Alexander Kohut, executive director of the Foundation and its founder. Lastly, an edition and translation, by Drs. Leon Nemoy and Joseph J. Schwartz, of Yale, of Joseph al-Qirqisani's (10th century) *Book of Lights,* one of the earliest and most extensive codes of Karaite law and the most important source for the earliest history of Karaism.

Another American branch of the Foundation was organized in connection with the Jewish Institute of Religion at New York. Its publications include an edition and translation of the treatise *Aboth* by Canon R. Travers Herford, an outstanding Rabbinic scholar and a true friend of Israel. An index to the newly published critical edition of the works of Philo Judaeus, the great Hellenistic Jewish philosopher, is issued conjointly by the Institute and the Prussian Academy of Sciences and represents the first instance of the Academy's co-operation with a Jewish institution. A volume of Jewish studies in memory of Professor Israel Abrahams was published under the editorship of Dr. George Alexander Kohut. With a generous subvention from the same branch Dr. M. H. Segal, of the University of Jerusalem, published a comprehensive grammar of Mishnaic Hebrew, the first exhaustive work on this vastly important subject. Lastly, the Institute sponsored the publication of Professor Abrahams's charming course of lectures on the *Glory of God,* one of the last works of this untimely deceased scholar. In preparation and scheduled to appear in the near future are a dictionary of the Greek text of Josephus, by Dr. H. St. John Thackeray, a noted specialist on the subject, and a critical variorum text of the Greek book of Joshua by Professor Max L. Margolis, of Dropsie College, a work of immense labor and erudition in a field in which Gentile scholars were holding almost a monopoly.

The European branches of the Kohut Foundation are several. The one at Vienna, affiliated with the Israelitisch-Theologische Lehranstalt, has already published a long series of works of paramount value, including a voluminous work of stupendous learning on the *Flora of the Jews,* by Dr. Immanuel Loew; it is a veritable treasure of everything relating to plants in Jewish literature, compiled by the foremost living authority on the subject, who is also preparing companion volumes on animal and stone lore. Two monographs by the well-known Talmudic scholar, Professor V. Aptowitzer, on the political parties of the Maccabean period and on Cain and Abel in the Haggada. And last, but foremost, a magnificent photographic reproduction of the *Kaufmann codex of the Mishnah,* one of the earliest and most correct manuscripts of the Mishnaic text in existence, edited by Professor Georg Beer of Heidelberg. This manuscript, miraculously preserved from burning and destruction through many centuries of persecution, has no rival in the clearness and correctness of its fully vocalized text, and the reproduction is bound henceforth to form the foundation of any and every serious investigation in the field of Mishnaic exegesis. Further publications will include a volume of supplements to the Aruk Completum edited by Professor Samuel Krauss, of Vienna, author of the classic dictionary of Greek and Latin words in Talmud and Midrash and other monumental works, with contributions by Immanuel Loew, Bernhard Geiger, David S. Blondheim, and Louis Ginzberg. There is to be a volume of Jewish studies in memory of chief Rabbi Professor H. P. Chajes, and two volumes of his collected writings, edited by Professor Salo Baron and Umberto Cassuto, are to appear.

The branch at Budapest is likewise connected with the Landes-Rabbinerschule of that city and is supervised by Professor Ludwig Blau, rector of this Rabbinical seminary and a scholar of note. Under the auspices of this branch there appeared a volume of Jewish studies dedicated to the fiftieth anniversary of the foundation of the seminary, which is the foremost seat of scientific Jewish learning in Hungary. Under the same auspices a group of Hungarian scholars are preparing a complete edition of the Hebrew-Arabic dictionary of Tanhum Yerushalmi, a brilliant philologian and exegetist of the thirteenth century, whose extremely important works have by a caprice of destiny remained little known to scholars, although already fifty years ago the great Ignaz Goldziher had chosen Tanhum's life and works as a subject for his doctoral dissertation.

The youngest branch of the Kohut Foundation is that of Berlin, connected with the *Gesellschaft zur Foerderung der Wissenschaft des Judentums,* and administered by Professor Ismar Elbogen, the author of the monumental *History of the Jewish Liturgy,* and other works. As the first publication of this branch there appeared a monograph on the syntax of the Babylonian Talmudic Aramaic idiom, by Dr. M. Schlesinger; this is the first comprehensive and detailed study on the subject, and a capital contribution in a field sadly neglected. With a subvention from this branch Dr. Jacob Klatzkin published in 1928 the first two volumes of a comprehensive thesaurus of Hebrew philosophical terminology. In addition to being the first work of its kind, this dictionary represents also a valuable addition to Hebrew philology and an indispensable guide and reference book for all and sundry topics in the vast philosophical literature of the Jews.

As extensive and varied as this list of the Foundation's publications is, it is only a beginning in the ever widening field of its activity. Both in this country and in Europe work of epoch-making import is being pushed on and on, the results to be made accessible to the public through the Foundation. In this country Professor S. L. Skoss, of Dropsie College, is engaged on an edition of the Hebrew-Arabic dictionary of David al-Fasi, a contemporary of the great Saadiah Gaon and a precursor of Jonah ibn Janah, the father of Hebrew lexicography. Professor David Blondheim, of Johns Hopkins University, is preparing a critical analysis of the Italian words in the Aruk, and Professor Umberto Cassuto a pioneer study of the Italian Jewish dialects, a subject on which we have so far almost nothing beyond a few short papers scattered in one or two periodicals. Professor Caspar Levias, who published about thirty years ago the first comprehensive grammar of the Babylonian Talmudic Aramaic dialect, has completed a new edition of it, vastly augmented by the inclusion of the whole Gaonic literature; it will appear this fall. The dictionary of Hebrew philological terminology by the same author, of which two parts appeared several years ago, will also undergo revision and will appear complete in one volume. Dr. Levias's dictionary of Hebrew medical terms, also subsidized by the Foundation, will soon be published. Professor Solomon Zeitlin, of Dropsie College, a specialist in Jewish chronology, is

(*Continued on page* 322)

The Abstract Jew

By MAURICE SAMUEL

WHEN we take a hasty glance at the Jews who have made the deepest impress on the world, we are struck by a singular though obvious fact: they all belong to the realm of pure intellectuality. It is true that there are Jews of respectable abilities in most fields, but nowhere do they achieve that world significance which we often like to attribute to all Jewish genius.

A review of the last hundred years alone makes this fact clear. We have had Jewish painters and Jewish sculptors: Solomon J. Solomon, Israels, Antokolsky, Epstein and others: but how do they compare with the French Barbizon school, with Degas, Van Gogh, Rodin, and men of their calibre? We have had Jewish novelists: Beaconsfield, Aguilar, Zangwill, Wassermann; but they cannot be mentioned in the same breath with Balzac, Jane Austen, Dostoieffsky and Tolstoi. We have had Jewish and half Jewish composers, like Meyerbeer and Mendelssohn; but they are pygmies side by side with Beethoven, Wagner and even Chopin. We have had one Jewish poet of the very first rank: Heine. But even his poetry was marvelous in its intellectuality; and he stands alone. The nineteenth century witnessed a tremendous literary upward swing, and in every country there was an almost unprecedented efflorescence of poetical genius; but there was not a parallel renaissance among the Jews.

We point to our poets, painters, novelists with some pride. But what was *their* appeal to the world, compared with the appeal of our thinkers, from Marx to Einstein? It is an extraordinary fact that in the matter of intellectual creativity the Jews set the pace. Elsewhere they can only be said just to hold their own—if that.

The one exception lies in musical interpretation. Our composers are of the second and third rank; our instrumentalists are overwhelmingly of the first rank. But interpretation is a half sort of creation. It is something which dies in the act of being born. Even the gramaphone cannot immortalize a violinist; it can only petrify him. It can give one, or two, or twenty of his interpretations; it cannot perpetuate the living act of interpretation.

This concentration on the abstract, on the intellectual, is not an accidental feature of the Jewish life of the last two thousand years. It arises inevitably out of the sort of life we have lived. We had no country life, and no folk life of the soil and village. We had no permanent structure, no governing classes, no Jewish group organization. In a sense, we even lived an abstract life. We did not bring bread out of the earth, because we were not permitted. We did not participate in the making of things, because we were shut out of the guilds. And this strange unreality in our daily life was reflected in the unworldliness of our intellectual life.

And it is nothing to be wondered at that even when we created a powerful new folk language, Yiddish, *its* literature, too, had a strong tinge of the abstract. The Yiddish language itself differs from the folk languages of other peoples in its lack of the descriptive nuances for physical objects, either in nature or in human life. The average Yiddish speaking Jew knows the names of five or six flowers, two or three trees, and the common animals. But the average English speaking Jew or non-Jew is familiar with several times as many names. One must be a scholar to know the Yiddish words (as a matter of fact in most cases they don't exist) for, say, rhododendron, daisy, geranium, rock-pink, narcissus, etc., etc. The range of the Jewish poets encloses the rose, the violet, the tulip, and two or three others. Or take trees: one need not be a botanist to be familiar with oak, ash, beech, pine, elm, etc. In Yiddish one must be erudite to know more than the words for the oak, the willow and one or two others. How many times you will find in the Yiddish dictionary the words, *"a min blum"* (a kind of flower), *"a min boim"* (a kind of tree), *"a min chaye"* (a kind of animal).

Even the Yiddish novel, which reached a high stage of development, represents a literature of poverty and intellectuality. Its climaxes were reached in the struggles of ideas, represented by types. There are no sublime or intimate descriptions of nature; no captivating pen pictures. It is best in character description, the abstraction of the person.

The first reflection that comes to one is that perhaps the Jews are a people of abstractions anyway. From the beginning they seem to have been the representatives of an idea. The world which cradled them, the ancient east, was a world of the supremely physical. It was extravagantly and riotously sensuous. The fertility of nature was paralleled by the human fertility in concrete things; and the flux of civilization was like a rushing fantasmagoria of colored stuffs. Nothing was permanent. All things seemed to be in a state of premature decay. And in the midst of this undisciplined, purposeless succession of gods, empires, cities, mobs, arose, like a tiny nucleus of permanence, a people dedicated to an idea, and groping its way to immortality through its imperfect loyalty to the principle behind all things. The puritanism of the Jews was their bid for survival; they saw that when nations give themselves over to unreflecting joy in the purely physical (even if it be high art) they perish soon, lacking that most enduring of all things, an abstract principle. And when shallow critics jibe at the Jewish prohibition of images, pictures, and statues, they forget that the Jewish abhorrence of such things was simply the national instinct of self-preservation carried to a logical extreme.

And thus one might say that the Jews were from the beginning a people of the abstract, and that they have carried their character over into modern times. But the explanation does not satisfy. For the Bible, when regarded as literature, is very much a book of this world, too. It abounds in charming pastorals, like the Book of Ruth, the story of Jacob's courtships, parts of The Song of Songs, and so on. Its parables smell of earth and orchard, like the parable of Jotham, son of Gideon, and the parable in the fifth chapter of Isaiah. The *principle* is always there, particularly in the parables, but it is clothed in earthly objects.

All this disappeared from Jewish life as it adapted itself to the conditions of the exile. The poets of the Bible do not reappear. Poetry becomes devotional and abstract; the moralists draw their force from philosophic reflections, not from living, daily imagery. Everywhere in the Bible the prophet starts out with a simple physical allegory: a basket of fruit, a pot that is shattered, a vineyard that is tended and pruned in vain. But in the exile the moralist (the descendant of the prophet) starts out with a subtle argument. Life was not of this earth. No wonder, then, that the Jewish people turned more to the Talmud than to the Bible, and more to the legalistic side of the Talmud than to its folkloristic side. The Talmud is the symbol of abstractedness.

(*Continued on page* 318)

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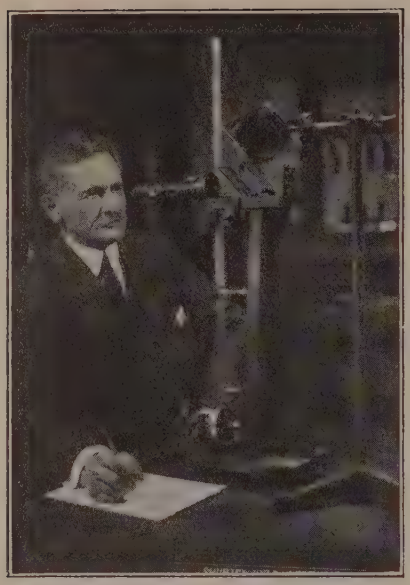

The late Prof. A. A. Michelson

PROFESSOR Albert Abraham Michelson, first American to win the Nobel prize for scientific accomplishments, died last month in Pasadena, Cal., at the age of 79. It was he who measured the speed of light so accurately that his estimate—186,000 miles per second—is still accepted by authoritative physicists. Albert Einstein was greatly aided in his work by Professor Michelson's experiments.

Dr. Michelson was born in Germany, and educated at the U. S. Naval Academy at Annapolis, where he became an instructor in physics and chemistry. Later he studied at the Universities of Berlin and Heidelberg, as well as at Yale, the College de France, and Ecole Polytechnique. He was professor and head of the department of physics at the University of Chicago from 1892 until a couple of years ago, when he retired in order to conduct light experiments in California.

* * *

PROFESSOR Edwin Robert Anderson Seligman, whose seventieth anniversary was celebrated in New York City on April 25th, is one of the leading American economists, whose studies, particularly in the field of taxation and finance, have given him an international reputation. He has been professor of economics at Columbia University since 1888, and was appointed Professor Emeritus shortly before his seventieth birthday.

E. R. A. Seligman

Of his many works on economics, the best known are "Essays on Taxation" and "Principles of Economics." Among his students are the best known economists at present teaching in most of the American universities. It was largely due to his presence at Columbia that the University has obtained the reputation of being the best school on economic science in the country. Though Professor Seligman has retired from active teaching he is still engaged in research work, being at present editor-in-chief of the twelve-volume encyclopedia on social sciences of which three volumes have already been published. His library in economics was perhaps the largest private library on this subject in existence, and was recently purchased by Columbia University.

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SIGMUND FREUD, "the father of psychoanalysis," was too ill on his seventy-fifth birthday last month to receive visitors at his home in Vienna. The world press praised him highly, while in New York City a distinguished gathering of scientists and men of letters gathered at the Ritz Carlton to pay him tribute. Horace Liveright has just published "Freud and His Times," by Dr. Fritz Wittels, a book believed to be the first that attempts an estimate of Dr. Freud's influence on philosophy, science, literature, and psychology.

The Vienna Medical Academy and

A Phi Beta Kappa at 17 is the proud record of Sylvia Altman, shown above. She graduates this month from Washington Square College, New York University, and is the youngest girl in the country to be admitted to Phi Beta Kappa

The Jewish Agency for Palestine recently gave a dinner in London in honor of David Lloyd George, former Prime Minister of England. Above, Dr. Chaim Weizmann is shown pointing out to Lloyd George the location of Kfar David, a colony in Palestine named after the statesman.

F JEWISH LIFE

the Academy for Medical Psychology held special meetings on Dr. Freud's birthday and elected him an honorary member of both academies.

"When I first joined the University (of Vienna) in 1883," Dr. Freud said upon one occasion, "I was met by some appreciable disappointments. Above all I found that I was expected to feel myself inferior and an alien because I was a Jew. I refused absolutely to do the first of these things. I have never been able to see why I should feel ashamed of my descent or, as people were beginning to say, of my race. I put up without much regret with my non-admission to the community, for it seemed to me that in spite of this exclusion an active fellow-worker could not fail to find some nook or cranny in the framework of humanity."

Palestine Lighthouse Cornerstone

AT the same time that a cornerstone ceremony was being performed in Palestine on a building being erected for the blind, a similar ceremony was enacted in New York City by more than 1,200 members and guests of the Palestine Lighthouse, a metropolitan organization for the aid of the sightless in the Holy Land. The ceremony was performed at the fourth annual luncheon of the organization, the occasion celebrating the raising of funds for the building now under construction in Palestine.

The Rev. Dr. H. Pereira Mendes, rabbi emeritus of the Spanish and Portuguese Synagogue; Dr. David de Sola Pool, honorary president of the Palestine Lighthouse, and Rabbi Stephen S. Wise dedicated the stone.

HENRY MORGENTHAU, former U. S. Ambassador to Turkey and outstanding Jewish leader, celebrated his seventy-fifth birthday last month.

Henry Morgenthau

A dinner was arranged for him by the Bronx House board of directors at the Bronx House, which Mr. Morgenthau and his wife founded twenty-five years ago.

Messages and telegrams of congratulation were received from President Hoover, Governor Roosevelt, Lieutenant-Governor Herbert H. Lehman, and Newton D. Baker.

Mr. Morgenthau, who prizes his membership in Jordan Lodge No. 15, B'nai B'rith, very highly, is likewise interested and active in many Jewish works. His philanthropic activities have included the Federation for the Support of Jewish Philanthropic Societies and the endowment fund of the Hebrew Union College. He has also taken an active part in the work of the Near East Relief.

Born in Germany, Mr. Morgenthau was educated at the College of the City of New York and at Columbia, where he received the degree of Doctor of Laws in 1877. In 1913, he became U. S. Ambassador to Turkey. In 1919 he was appointed to head the American commission to investigate the massacres of Jews in Poland.

* * *

HERBERT H. LEHMAN, Lieutenant Governor of New York, was selected by a committee of Jewish editors as the winner of the sixth Gottheil Medal, which is awarded annually by Zeta Beta Tau fraternity to the American, regardless of creed, who has done the most for Judaism and Jewry during the preceding year. The medal was presented at a banquet in New York, during which Lieutenant Governor Lehman was eulogized as one who has been an outstanding leader in many important Jewish affairs during 1930.

Herbert H. Lehman

Dr. Judah L. Magnus, chanceller of the Hebrew University in Palestine, who is in this country on a tour in the interests of his institution, was guest of honor at a luncheon given recently by the Phoenix Club of Detroit. He is shown here (center), with Fred M. Butzel (left) and Professor Sharfman

FOUR scholarships, valued at $1,600 a year, have been established at the University of Paris by Albert Blum, New York Jewish merchant and philanthropist.

* * *

DR. A. A. HIMWICH, who died in New York City recently at the age of 69, was one of the few remaining pioneers of the first wave of Russian-Jewish immigration in 1881. A physician of note, and one of the organizers and for many years a leading member of the staff of the Beth Israel Hospital, New York, his role in the life of the Russian-Jewish community was far more important than that of a mere physician. He was a scientist of importance, particularly in the fields of higher mathematics and philosophy. His interests lay primarily in cultural undertakings. He was active in the organization of the Educational League in the early 90's.

Dr. A. A. Himwich

Among those who were particularly close to him was Professor Morris R. Cohen, famous American philosopher of the City College of New York who, in his latest work, acknowledged his debt to Dr. Himwich in his philosophic studies. Dr. Himwich is survived by his widow, a physician, two sons, and a sister, Sophia Rubinow, wife of Dr. I. M. Rubinow, secretary of B'nai B'rith.

Jewish News From Many Lands

By MORRIS GOLDBERG

Mr. Goldberg has selected, compiled, translated, and abridged the news contained in this department from the Jewish and non-Jewish press of all the countries in the world which contain Jewish communities of any size. It is an important cross section of world Jewish activities which are not usually reported by the American Jewish press.

—Editor.

"LA Vedova Scaltra" (The Artful Widow), received a tremendous ovation in the Royal Opera House at Rome. This opera is the joint work of the composer Ermanno Wolff-Ferrari, and the librettist Mario Ghisalberti. The former is one of the most distinguished Italian composers of Jewish origin and is the author of many operatic compositions.

* * *

THE recent death of Vittorio Ascoli, brilliant pathologist, in his 68th year, has deprived Italian Jewry and science of a great leader. He was born in Genoa in 1863 and studied medicine in Rome under the celebrated Guido Baccelli. In his 32nd year he held an important position at the Rome Policlinic and was later Director of the Institute of Pathology at Pavia. He taught pathology at the University of Pavia and from 1921 until his death he was professor of pathology at the University of Rome. Professor Ascoli was a member of the supreme council of Public Health and Director of the College for the Study of Malaria. He is the author of numerous important works on malaria and its treatment.

* * *

RENZO Weiss, famous Italian painter, died in Milan recently. He was a pupil of Paolo Sala whom he succeeded as President of the Water-Colorist Association of Lombardy. Mario Ancona, famous baritone, died in Firenze. He was known for many years on the Italian stage as a leading classicist and sang in many Italian theaters. Among his most notable roles were those of *Ernani* in Charles V., and *Iago* in Othello.

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EMILE Ksiss of Algiers, Algeria, has been presented with the bronze medal by the local government. Mr. Ksiss is President of the Society of Herbalists of Algeria and general treasurer of the Health Service Society of North Africa. In this capacity he was an important factor in bringing into being the recent Health Congress which took place in Algiers.

* * *

THE leading Jews of Algiers have organized into an Association under the presidency of Maxime Soussy. The object of this movement is to aid the poverty-stricken Jews of the district. This step is taken in order to put a stop to the degrading practice of begging, which has become almost a habit to the poor Jews of Algiers.

* * *

AN event of great scientific interest took place recently at Frankfort-on-Main in honor of the late Paul Ehrlich, which was attended by a large number of scientists. In the course of the ceremonies, Paul Ehrlich-Stiftung awarded Prof. Levaditi, of the Pasteur Institute in Paris, the Ehrlich gold medal for 1931, in recognition of his researches in chemotherapy. Two monetary gifts were also made to Prof. Hugo Braun, head of the Hygienic Institute of the University of Frankfort-on-Main, and to Dr. Walter Levinthal, chief assistant at the Robert Koch Institute in Berlin, for their researches on the metabolism of bacteria and the virus of psittacosis (parrot disease).

* * *

THE newly-elected state parliament of Greater Bielefeld, manufacturing city in Prussia, has decided to prohibit the practice of *Shechita,* the Jewish method of slaughtering animals. The measure was introduced into parliament by State Councillor Hocker, and had the support of the National-Socialist and other political groups opposed to Jewish interests.

* * *

THE Supreme Court of Bogota, Colombia, refused the petition of the heirs of Jorge Isaacs (1837-1895), famous novelist, to revive an oil and coal concession granted to the author in 1890, covering national lands in Coajira State and neighborhood. It is not generally known that Jorge Isaacs is the foremost novelist of Colombia and the first writer of Jewish origin in that country. He was born in the valley of the Cauca, the son of an English Jew who settled in Cali, Colombia. Isaacs is known to every student of Spanish literature as the immortal author of that wonderful romance "Maria." No novel of South American literature surpasses that brilliantly completed book, and it is not too much to say that few novels in any language can be claimed as the equal of this work, either in its plot or its presentation. Isaacs was the author of several other works, including poetry and two dramas. He was an important figure in the political life of Colombia and held high office in the government.

* * *

AARON Nimzowitsch, greatest master of chess in Denmark, has recently visited Switzerland to compete with leading chess players. He has already taken part in 200 games in Berne, Geneva, Lausanne, and other towns, without losing one. In Zurich the champion played a combination game single-handed against 35 of the leading players of the "Springer" Chess club, out of which he won 24 and drew eleven. Nimzowitsch is a native of Lithuania, but has lived in Denmark for many years. He is the author of textbooks on the way to play chess scientifically and has often represented Denmark in international tournaments.

* * *

JACOBO Ficher, distinguished Jewish-Argentinian composer, has been awarded the first prize of $4,000 by the Municipality of Buenos Aires for his symphonic poem "Sulamita." The musical competition was held under the auspices of the municipal authorities and "Sulamita" was chosen out of nineteen musical pieces presented by the leading composers of Buenos Aires. Additional honor was added to the award by the celebrated conductor, Alejandro Malko, who led the "Profesorado Orquestal," Argentine's most famous orchestra, in the first public interpretation of "Sulamita." This is the third time that Jacobo Ficher was publicly honored for his compositions; the two previous occasions were in 1929 for his "Cuartet No. 1" and "Obertura Patetica."

* * *

RAQUEL Meller, Spain's foremost Jewess, is now in Madrid where she is to take the leading role in a film "Ruth," a comedy written by the Spanish authoress, Pilar Millan Astray. In the course of an interview by Senorita Astray, the famous actress and singer gave her disap-

proval of the "talking" pictures. Raquel Meller asserted that she would sooner leave the stage for good than take any part in a "talkie." Her reasons were that the voice of the artist is distorted. She believes that the so-called success of "talking" pictures will end in their complete failure.

* * *

MAURICE Pereyre, member of the Council of Administration of the "Banco de Irun" in the Basque province of Spain, has been appointed vice-president of Customs and Revenue in Irun, and Manuel Posso, another prominent Jew, was appointed vice-president of the French Chamber of Commerce of San Sebastian, Spain.

* * *

IN the *Aftonbladet* of Copenhagen appears a critical analysis of the invention of a new type of dynamo and electric cell, which is calculated to displace all such apparatus now in use. The inventions are those of Prof. Abram Fedorovitz Joffe, physicist at the Leningrad Institute of Technology. Prof. Joffe is one of the few Jewish scientists in Russia, who for some unexplained reason was refused permission to enter the United States in 1928.

* * *

THE well-known Jewish-Swedish publishers "Bonnier" of Stockholm have just issued a memorial volume of the history of their firm. In 1831 the House was founded by Adolf Bonnier and his brother and since then has become one of the largest book publishers in the country. Almost all of the volumes in Swedish dealing with the history of the Jews in Sweden have been published by Bonnier.

* * *

ACCORDING to the "Judisk Tidskrift," monthly Jewish journal of Stockholm, Shalom Ash's "Mother" and Arnold Zweig's "The Case of Sergeant Grisha" have both been translated into Swedish. The former translation was done by Ragna Abersten-Schiratzki with an introduction by Chief Rabbi Marcus Ehrenpreis.

* * *

ONE of the earliest Jewish cemeteries on Argentinian soil has recently been discovered in the city of Mar del Plata in the province of Buenos Aires. According to monumental inscriptions, this cemetery was established in 1890, for at that time the first Jewish colony of agriculturists settled near Mar del Plata. The colonists were called "Pampistas," for they were sent here on the steamer "Pampa" by the Jewish Colonization Association to rest before continuing their journey to the interior of the country. But an epidemic seized the small community and about twenty children died within a few days. The leader of the group, Smirnoff, also succumbed, and this cemetery was improvised for the burial of the dead. This sad event is one of the many tragic experiences in the history of Jewish immigration to the Argentine.

* * *

DUTCH Jewry has suffered a great loss by the death of Mr. D. H. Grunwald. The deceased was a member of the City Council of Don Helder, a past member of the Provincial State of North Holland, and of the Chamber of Commerce. He was an active worker in Dutch political circles and took an active part in Jewish affairs.

* * *

SIMONE, the celebrated French actress, is none other than Simone Benda, sister of the Jewish-French author, Julien Benda. She has now published her first novel, "Le Desordre," the story of how a girl struggles against the misfortunes of life while almost entirely neglected by her family. The story displays situations that at times are intense and often bordering on the sensuous.

* * *

DR. Raymond Meyer of the Children's Clinic of Strasbourg, son of Dr. Ernst Meyer, has been decorated by the French government in recognition of his services during the recent outbreak of infantile paralysis.

NEXT MONTH

D. Lehrer will tell you all about the Jews in Holland, which for centuries has been a blessed haven for our people. . . Thousands of American Jews are interested in theosophy, Rosicrucianism, and other forms of mysticism; their activities are described in an article entitled "American Jewish Mystics," by Louis Minsky. . . How are our coreligionists faring in the field of literature in Poland? Dr. Isacque Graber answers that question thoroughly. . . Since anthropology has proved that racial purity among Jews is an illusion, why shouldn't they intermarry and cease their attempts at survival? Maurice Samuel clearly tells why. . . Hobbies are sometimes more interesting than one's chief work. A leading physician and surgeon is also one of the country's best amateur photographers. His story, beautifully illustrated, will be told, as will all the others here mentioned, in the

JULY ISSUE--OUT JUNE 25.

THE Sephardic Jewish community of Montevideo, Uruguay, has recently elected Elias Seroussi as its president and Marcos Algaze as vice-president. The new constitution of the community authorizes the Executives to travel throughout Uruguay and organize all the Jews into a harmonious body. The Executives will hold office for two years.

* * *

DR. Ernst Cohen, professor of physical chemistry at the University of Utrecht, Holland, has just been honored by his colleagues on his 62nd birthday. Prof. Cohen is known to the scientific world for his work on the properties of metals and important contributions to the modern knowledge of electro-chemistry. He is the author of many standard textbooks, which are used in various European universities.

* * *

THE much-praised Jewish concerts that are broadcast over the "Holland Radio" from Amsterdam are under the direction of the composer S. M. Englander, who is conductor of the choir of the "Groote Synagogue" of Amsterdam.

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DR. NATHAN FEINBERG of Palestine has been appointed instructor in social economy at the University of Geneva. Dr. Feinberg has lived in Geneva for several years, and there did research work on the legal rights of the citizens.

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THE first number of "La Luz" (light), a weekly Jewish literary journal, has just appeared in Buenos Aires under the editorship of the well-known journalist, David Elnecave. The editorial states that the object of this new publication is to popularize Jewish culture among the youth and especially to strengthen the friendly relations between the Ashkenazim and Sephardim of the Republic of Argentina.

* * *

THE dean of the University of Tucuman, Argentina, has appointed Benjamin Nemirovsky to be professor of painting at the university. Sr. Nemirovsky is one of the most prominent Jewish artists in Buenos Aires and has frequently held public exhibitions of his paintings.

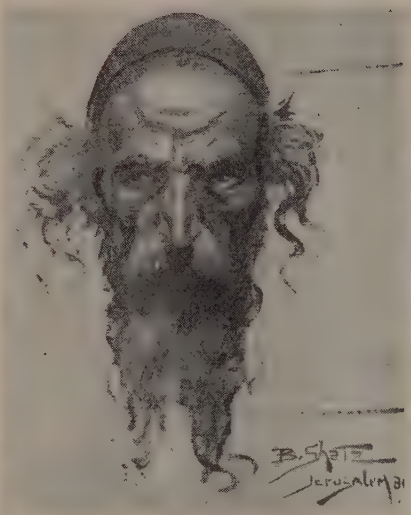
* * *

CESAR Tiempo, Jewish-Argentinian writer and poet, has just published his latest work, "Libro Para La Pausa del Sabado," which is a strong poetic appeal for the observance of Jewish traditions. Sr. Tiempo is also the co-author of one of the most authoritative books on the outstanding merits of Argentinian poetry, entitled "Exposicion de la actual poesia Argentina."

A Center of Jewish Art

By EDWARD E. GRUSD

"Blessing the Candles"



"Yemenite Jew"

"A Jewish Mother"

PROFESSOR BORIS SCHATZ, founder and director of the Bezalel National Museum and Art School, in Jerusalem, is an eloquent affirmative to the question: "Is there a distinctly Jewish art?"

The man's works, prolific as they are, all have phases of Jewish life as their subjects, and all glow with distinctly Jewish spirit and "feeling." But even without him there would still be such a thing as a Jewish art, he thinks, for the long list of talented Jewish artists living in the world today, as well as those who came before, could not help infusing this same spirit into their art, whether that art dealt with Jewish subjects or not. Judaism is the point of view of a people, based on the historic experience of that people, and this viewpoint expresses itself in their works often when they themselves are entirely unconscious of it.

Prof. Boris Schatz and his son, Bezalel

Bezalel School Suffering From Present Depression

The Bezalel School is a quarter of a century old now, but although it has become a recognized world center for the production of Jewish art, it is suffering from the financial depression. In its interests, Professor Schatz, and his son, Bezalel, are in this country with a remarkable exhibition of their works, framed in brass by students of the Bezalel arts and crafts school. They arrived eight months ago, and will probably remain until September. They have held nearly twenty exhibits in the large cities of the East, and expect to travel as far west as Chicago.

Upon meeting Professor Schatz, one is at once struck by his vitality, his cordiality, and his sincere love for his work. The same qualities are possessed, in a more reserved way, by his son, who, although only nineteen, has already turned out oil paintings which express a mature appre-

ciation of the soul of the Jew—his long-suffering, his deep love for learning, his optimism, and the implications of his religion.

Boris Schatz's entire life—he was born in Russia in 1867—has been devoted to a struggle for a principle—the principle that there is or can be a specifically Jewish art. For this reason he gave up a lucrative career to found the Bezalel Art Museum and School twenty-five years ago. After studying in several European cities, he became the official sculptor of the King of Bulgaria, with all the rights and emoluments thereof. He was the representative of the Balkan States in the World Exposition of 1903 in St. Louis. But within him burned the desire to be a teacher and co-worker among Jewish artists, and he approached Theodor Herzl for assistance in founding the Bezalel School. Herzl was interested, but died before he could do anything for Professor Schatz, and the latter took his project to Dr. Otto Warburg of Berlin. A committee was appointed, funds were raised, plans drawn, and Professor Schatz resigned from his comfortable position in Bulgaria to go to the primitive Palestine of 1906 to found an art school in the wilderness.

Bezalel Museum

Students Support Themselves While Studying

There, even as the Bezalel of Moses's time, he collected what material was available, and set to work. Knowing full well that many talented Jewish youths were forced to discontinue their art studies because of poverty, he combined his art school with a crafts shop, where the students not only could apply their art training in the fashioning of handiwork and craftwork, but could sell such work to sustain themselves. Soon he had students from all parts of the world.

The war put an end to all of this work and development. The Berlin committee was disbanded. Only a small nucleus of workers remained at the school. Professor Schatz gave away all he had and even incurred heavy debts to prevent these workers and students from starving. But

"Midnight Prayer"

in spite of all his efforts, he was deported to Damascus, and the institution was completely closed. It was only after Allenby had wrested Palestine from the Turks, ten months later, that Professor Schatz was able to return and gather together the shattered fragments of his work.

For a time the Zionist Organization supported the school. Then, although the annual subventions decreased year by year and finally ceased altogether, Bezalel made such progress that it was able for several years to continue on the force of its own impetus. It became a center in which our national art was developed. Orders for its products were received from all over the world. The Museum, in which both ancient and modern Jewish art was gathered, grew until all of its sixteen halls were filled with more than six thousand exhibits.

Bezalel School Closed For Last Two Terms

But with no strong organization backing the institution, nor any wealthy patron guaranteeing to tide it over lean years, it began to suffer. The struggle grows more acute annually. The Museum, the Exhibition, and the workshops still exist, with difficulty, but the School, which was the life-center of Bezalel and the place where its workers were trained, has been closed for the last two terms. Many of the students and one of the teachers have been forced to leave the country.

Professor Schatz's exhibit during his present visit to this country includes beautiful oil paintings in brass frames, delicately-etched basreliefs, and ivory carvings. By the time he reached Cincinnati, last month, half the pieces had been sold, but the remainder represented a fair example of his work and that of his son.

Prof. Schatz Drew His Pictures in Sleepless Nights

"I drew these pictures," he said, "in the past years during the brief free intervals from my difficult work

"At the Wailing Wall"

"The Prophet Isaiah"

and bitter worry concerning Bezalel —especially during sleepless nights. To the execution of these pictures I devoted little time, like the musician to his concert affer years of preparation—but to their creation I devoted all my life. All this lives within me as a son of my people. They are memories that I expressed also in my writings. I have previously done most of this work in sculpture in its various phases, already known to the world and particularly to the Jewish world.

"But the technique of sculpture is not simple and not easily understood if one wishes to express the soul of his subject, and I seek particularly to express the soul of our people, felt in our prophets, in our festivals, in our customs, our rejoicing and our mourning. That is why I tried to draw these pictures and to complete them with embossed frames that add to the spirit and style of our art. I presented the subjects as they appear in my mind — in the same warm light that pours into and fills my heavy heart. May every Jew look upon them in the same way."

"Blessing the Candles" Typifies Sacred Atmosphere

There is "Blessing the Candles," by Boris Schatz. It is Sabbath eve. One is conscious of a sacred atmosphere. Mother spreads her hands over the candles, her beautiful face lights up with joy and love, and in a sweet yet earnest voice she thanks God for His precious gift—the holy Sabbath.

"At the Wailing Wall," also by Boris Schatz, is a depiction of a group of Jews praying at the historic spot. So universal is the subject of Jewish pain, hope, and aspiration, that the scene might have occurred yesterday or a thousand years ago.

One of the most impressive pieces that the Schatzes have brought over is a bas-relief by the father, entitled "Midnight Prayer." One can imagine a shabby little room in the ghetto. Outside perhaps the rain is beating against the roof, while the wind shrieks in the chimney. A death-like stillness fills the room; all are asleep except Grandfather, who sits before his prayer book next to the flickering candle and reads the midnight prayer. His silver-grey beard glistens; tears fill his eyes; with one hand he supplicates his God, with the other he clutches his heart in the heat of his earnestness. His soul seems to shine forth from his eyes.

President Hoover Presented With Schatz Painting

The Jewish women of Boston presented one of Boris Schatz's oils to President Hoover—the massive and masterful head of "The Prophet Isaiah." The hand-wrought brass frame is particularly effective in this work.

An interesting oil is "Yemenite Jew" by Bezalel Schatz. This disembodied head, composed of broad, bold strokes, expresses all the gravity, all the nobility, and all the character of one who has survived persecution by the sheer power of faith and ideas. The long straggling beard, the shaggy earlocks, the long, thin nose, the deep-set eyes glowing with a strange fire—all these typify that offshoot of our brethren who have survived the bitterness of life in Southern Arabia.

Wailing Wall is Scene of Beautiful Drawing

"The Ninth of Ab" is another strikingly beautiful example of Boris Schatz's work. Again the scene is at the Wailing Wall, and again the atmosphere is one of weeping and sorrow for the outrages perpetrated against Israel. Although the subjects are young and old from many lands, speaking seventy different tongues, here they are all united in a common bond of suffering and understanding. By the light of an ancient lantern they read their prayers, each in his own language, each in his own way. Sages, youths, and even infants are included in the group, for all of Israel, from the cradle to the grave, are one family.

One of the most expressive pictures in the collection is "A Jewish Mother" by Boris Schatz. The sages taught that the Israelites were delivered from Egypt by the merit of righteous women, and women have always occupied a high place in Jewish concept. She it is who implants in the hearts of her children a love for Judaism, for she is a co-equal with the father as a teacher and head of the house. In this painting she is depicted as lovingly lifting her little son up to the Zedokoh box, that he may deposit therein the coin she has given him.

Exhibit Especially Significant to Jews

All of the Jew's stern insistence upon justice and righteousness, and repentance for sin are to be seen in Boris Schatz's "Abraham," who is pointing an accusing finger at the oppressor as he demands, "Why did you kill my children?"

The scores of other exhibits of the Schatzes are similar in idea and execution to those mentioned and reproduced here. It is a beautiful collection for any lover of art, but especially significant to Jewish beholders.

JEWISH CALENDAR

5691-1931

Fast of Esther	Mon.,	Mar. 2
Purim	Tues.,	Mar. 3
Rosh Chodesh Nissan,	Thurs.,	Mar. 19
1st Day of Pessach	Thurs.,	Apr. 2
8th Day of Pessach	Thurs.,	Apr. 9
*Rosh Chodesh Iyar	Sat.,	Apr. 18
Lag B'Omer	Tues.,	May 5
Rosh Chodesh Sivan	Sun.,	May 17
Shavuoth	Fri.,	May 22
	Sat.,	May 23
*Rosh Chodesh Tammuz.	Tues.,	June 16
Fast of Tammuz	Thurs.,	July 2
Rosh Chodesh Ab	Weds.,	July 15
Tisha B'Ab	Thurs.,	July 23
*Rosh Chodesh Elul	Fri.,	Aug. 14

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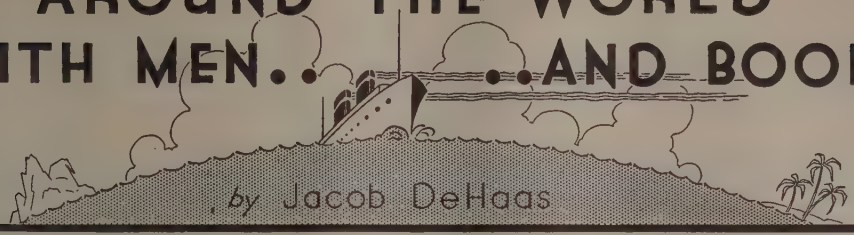
Rosh Hashonah	Sat.,	Sept. 12
	Sun.,	Sept. 13
Fast of Gedaliah	Mon.,	Sept. 14
Yom Kippur	Mon.,	Sept. 21
1st Day of Succoth	Sat.,	Sept. 26
8th Day of Succoth	Sat.,	Oct. 3
Simcath Torah	Sun.,	Oct. 4
*Rosh Chodesh Chesvan	Mon.,	Oct. 12
*Rosh Chodesh Kislev	Weds.,	Nov. 11
1st Day of Chanukkah	Sat.,	Dec. 5

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.

AROUND THE WORLD WITH MEN.. ..AND BOOKS



by Jacob DeHaas

Meyer Levin's "Yehuda"

NOT the music of the spheres, but the songs of labor, are coming out of Zion. Thirty-five years ago I listened spellbound to Father Ignatius, that Protestant Monk, who was more Jew than most Jews, more fervent Zionist than many Zionists, utter the phrase "the songs of Zion and the music of Jerusalem." In his wonderful musical voice the words had majesty. His assonance made them sound like some cathedral organ pealing forth. I saw processions, girls with garlands, the great choir of the Levites. I heard the orchestra of a thousand harps and viols. A girl, dead these three decades, listening to Ignatius as his voice rang out in description of the Palestine-to-be, with its "Songs of Zion," exclaimed in ecstatic horror, "He is tearing the veil from the sanctuary. I see the holy of holies opening."

The recollection conjures a smile. The radio is softly accompanying one of those Neapolitan street songs that always charm, while my eyes rest on a printed page—

If not myself then who am I?
And to myself what am I?
And if not now, then when, then why?
When, When, Why?

In Hebrew it has a better swing—but the words mean no more than these questions which, flung at the hills, produce by echo nothing but the repetition of the questions. No answer is expected. The lilt of this song has yearning but little melody. All the *Chalutzim* songs seem to come from strong throats. Something of rock and soil is in most of them, the sharp and swift staccato of labor, a brief musical expression repeated endlessly, song that has the rhythm of hill and dale. Another that fires the imagination rejoices that

God will build
Galilee
Come we'll build
Galilee

The psalmody of work should no doubt be as simple as that. The serenading beloved of the Italians is for leisure hours and soft moods. The blue of the skies and the glitter of the stars is even more Palestinian than Neapolitan, but the romance that has captured the Jewish mind in Zion is that of physical effort, ditching and delving, rather than that of nature and love. There are Romeos and Juliets in the Plain of the Emek, but lovers fling themselves into the fresh straw instead of mounting romantic staircases and playing out their personal adventures from bowered balconies.

We see the past through the stateliness and leisurely movement of classical literature. There is neither haste or rush in Shakespearean metaphor. And when, through the strophes and antistrophes of prophet or psalmist, we think back to Zion we perceive all the colors of sunshine and storm cloud. But, as in the story of the Building of the Temple, the insistent sound of hammer and chisel on hard stone is kept from our ears. Perhaps the rudest sound in Holy Writ is the call of the Sidonese fisherman, in Ezra's days, crying his wares in Jerusalem.

The rude contrast between the quiet of the past and the bluster and bewilderment of modern Palestinian life is drawn in Meyer Levin's *"Yehuda,"* published recently by Jonathan Cape and Harrison Smith. There is romance here, but nothing of the romantic; nothing that suggests the "poet's narcissus" which grows wild in the Sharon, nor of the anemones and trillion, that in season make a sea of color on the slopes of Zichron Jacob. Palestine lacks in its life, as in this presentation, the orderliness and finality of Knut Hamsun's *"Growth of the Soil."* Mr. Levin deals with Jewish temperament, with the urban-born turned ruralists, who grind their teeth to do physical labor of the kind that only the spirit can teach their yielding muscles to perform. Forever you see, almost smell, the "sweat of the brow" that accompanies every new and unusual effort of these non-robust pioneers.

This is a pastoral in which there is nothing so smooth and gentle as "the lowing herd at eventide" winding "gently o'er the lea." Life in the commune is too difficult and too primitive for that. The picture, too, is drawn at closer range. The jars natural to a group always knocking elbows against each other are the strong colors painted by Mr. Levin. Communistic life may be an ideal, but it is no idyll. It is raucous as well as spiritual. Only one character, an old pious Chasid, is at peace with the world, with God, and his environment. The rest is vocally harsh, insistently strident. A communist settlement, as the author depicts it, is not a place in which to indulge one's soul, or either passively or actively seek self-expression.

In the jostle one can understand the ferment which produces the songs of the *Chalutzim*. Their unlikeness to old Jewish melodies is as the unlikeness of the life which produces them in contrast to the ghettos out of which the *Chalutzim* come. Yet not wholly so. Out of the ghetto "Yehuda" brings his love for music, his desire to be a great violinist, his tense interest in the theatrical presentation of his program from the top of a cairn, and finally the use of this natural stage by a great virtuoso who is the most unpleasant, unpalatable character in the book.

"Am Yisroel Chai"—"the nation Israel lives"—is the medium that holds all these tense and contrary personages together, arousing storms of fears and blowing them away, keeping the artist to his labor task though another world, one of triumph and ease, beckons him every hour. As these pages tingle with life—animal, vermin, and human — there comes upon one the feeling that it is not common interest in a social experiment that keeps the commune close to earth and its allotted tasks, but that the group struggles on, moved by national, not economic, patriotism.

Mr. Levin worked among the "pioneers"; he draws portraits of them so accurately that he resists permitting his heroine to play Ruth's sweet part in the wheatfields of modern Palestine. There is something poignant about Yocheved as about all the female characters in this novel, which reminds me of Volcani's technical review of the communistic settlements in Palestine—the women, says the expert, unravel the life that is woven together under such intense pressure. Those who dislike radical experiments may find satisfaction in this close-to-earth presentation of life in the Emek. The effort will not last

even though some of the men make extravagant sacrifices to give permanence and stability to their ideas.

An old English poem tells of the pride of the "Strawberry Girl"—

They tell me that my father's poor—that is not grief to me. . . .
My jewels are in the primrose pale, the bindweed and the rose;
And show me any courtly gem more beautiful than these.

Maybe the "Strawberry Girl" in reality stamped on the primroses and sighed for the jewels, yet she was the daughter of a peasant who owned a "patch" and probably had inherited it. The poet at a fair distance could imagine her pride. She knew all about the ways of the soil and the mysteries of nature. The *Kvutzah* is dumped down. It is new and uncertain. It is composed of city lads, thinking of social economics, and praying for machinery to lessen back-breaking toil. The settlers need a trained nurse to maintain health and hygiene. Their effort suggests a house leaking at the eaves, with creaky doors and broken window panes, and the inmates not rugged enough to resist the discomforts, but determined to live them through.

The Emek as we see it here, carefully portrayed, is not producing a peasantry. But it is developing something new in Jewry. Men build other than they dream. The intellectual nationalism of the ghettos is yielding to a patriotism that finds its expression in labor, physical effort. The faith in theory is constantly at odds with the personal equation bridled to a particular task. When all the normal vitality is spent, the stimulus of song is provided. Therefore the settlers go beyond the doubts of *Hatikvoh*. They assert "Am Yisroel Chai!" It is their challenge to themselves, and to the world. That perhaps explains why greybeards try to sing these tunes that by their tempo oppose mumbling and crooning. The challenge attracts. It leaps the ghetto and brings visions of wheat fields and orange groves. Maybe such are the unrealizable dream-worlds of thousands pent within city walls. "Back to the land" seems to cast a spell upon the imagination of great masses who will never move a step to give life to their private secret picture of the desirable. Of such stuff dreams are made. Yet by such dreams reality is molded into existence—slowly, badly, clumsily. Few sitting at the potter's wheel of life know how to use the substance we call existence, with art and skill, and fashion something better than what is coming into shape between the Mediterranean and the Jordan. A decade hence the ruts and the huts may be gone, and writers will sigh for the primitive, and tourists complain that success is commonplace.

In all the cross currents the *Chalutz* tries triumphantly to declare, "The nation Israel lives." It is a challenge, and this novel echoes it on every page. Therefore the reader in search of a verbal moving picture of modern Palestine will find it here. Rabbis and others seeking the "new word" may perchance discover it in these pages. It seems buried deep in the winnowings of the wheat and in the threshed straw. Yet something that is wholly of the spirit is wafted towards us in the notes "Yehuda's" heavy fingers manage to evoke from his treasured violin.

The Abstract Jew

(*Continued from page* 309)

In short, the intellectual genius of the Jew took on a peculiar twist from the economics of Jewish life in the diaspora. Like the real, living organism that it was, the Jewish people lifted its literature and thought out of the plane of daily life as other peoples lived it. It was a natural necessity for a people in such insecure circumstances.

The first question that rises to one's lips is: "Why is it that this special turn in the Jewish genius has persisted into the twentieth century, when Jews have had the opportunity, in various places, to live a full, earthbound life, when (in part at least) the gates were opened to them?" The answer seems to be that a people does not adapt itself at once. Just as, in all living things, certain organs survive in vestigial form when the need for them no longer exists, so in a people a habit persists when the circumstances which called it forth have disappeared in part. There is something both tragic and amusing, for instance, in the literature of the Haskallah, or the Jewish enlightenment. Here were Jews crying out for the right to be like other peoples, and trying to imitate them, too. But they did it only in the abstract. Nine tenths of the literature of the Haskallah is a literature of pilpulistic argumentation. The very feverishness of the desire to be like others betrayed the yet unbridgable gulf. The foundation of nature was absent. The poets of the Haskallah were satirists and idealists; they were not sprung from the people and its soil. They were men with a program, and not singers of the folk.

We cannot, by any stretch of the imagination, pretend that the pure abstractedness of the highest Jewish genius is a healthy thing. We rejoice that we have produced men like Spinoza and Einstein; but we need novelists and artists and poets of the same calibre. And here begins the special problem of our time.

It is easy to see that Spinoza, Bergson, and even Einstein are in the Jewish tradition. Spinoza's early training was thoroughly Jewish, and if he was influenced by Descartes he was also deeply influenced by the *Or Adomoi* of Chasdai Crescas. In many places Bergson reads like a philosophic chassid: his interpretation of intuition is very close to the neo-cabbalism of scholarly chassidim. Even Einstein, though his field is universal in its form, has the Jewish touch. But great poets, great novelists, and artists can hardly be Jewish. Certainly they can deal with Jewish themes. But there is not a Jewish tradition of form in these fields. We will claim them as our own, but their manner, their whole creative activity, will be inspired by nothing that the Jewish traditional life of the diaspora can offer them. Jewish life was rich in ideas, and poor in forms. One sees that reflected in the Yiddish novels of the last half century. There is no breadth, no variety and range of physical life. Rich and poor are the two kind of Jews: where are the squirearchy, the hunting class, the governing class, the warriors, the official class? We did not have these.

In order that there may be specifically Jewish creativity in other than pure intellectual matters, there must be both a life *and a language* which are not abstract. In his brilliant book "Hebrew Reborn", Dr. Shalom Spiegel has this striking passage: "Were I asked to name books which testify to the resurrection of Hebrew, I would refer the inquirer not to *belles-lettres*, but to a few booklets concrete in topic, for instance to the recent publications of the agricultural experimental station in Palestine on 'Diseases of the Eggplant,' 'Sterility in Cows,' etc. .... Were I asked to name the best book of modern Hebrew prose, I should choose, not a resounding name from among famous contemporaries, but Eliezer Joffe's book on Vegetable-Growing."

I do not pretend that Jewish Palestinian life is going to provide Jewish squires, hunters, warriors, etc. These are, in any case, types which are receding everywhere. But it should provide us with a Jewish life which is spread healthily through all the forms found in a normal and healthy people. If such a re-arrangement occurs also in countries outside of Palestine, it does so without reference to Jewish cultural productivity; Jews simply create as non-Jews, and draw their substance, language and manner from a non-Jewish environment. Jewish life outside of Palestine must remain largely abstract to remain Jewish. That is one of the conditions of its survival.

The Case of Doctor Silberman

By LEO M. GLASSMAN

"This is your mother—this is your sister."

THE uncanny stillness of the night was broken by the old Swiss clock on the mantle-piece as it chimed slowly, sonorously — one — two—three. Then, as if accentuated by the three deliberate, rythmic strokes, the silence became still more uncanny.

Through the window could be seen the moon sailing breezily in a sea of pale translucent clouds, while all the earth, wrapped in a silvery haze, was lost in a profound slumber. But none of this calm and serenity was reflected in the mind of Doctor Jacob Silberman, as he paced up and down his room for the thousandth time in a state of great agitation.

He had been in this agitated state since ten o'clock that morning when, in making his rounds of Ward Four in the Newburg City Hospital, on whose staff of diagnosticians and surgeons he was a distinguished member, he had suddenly found himself looking down into the face of the man whose memory had haunted him ever since his childhood, haunted him in his waking hours and in his sleep, like the memory of an ineffacable nightmare. Though he had not seen that face for twenty-two years he recognized it at once, and the recognition shot through his soul with a thousand arrows of cataclysmic pain.

From the next room came again the hoarse, sleepy voice of his father, adjuring him to go to bed. Doctor Silberman did not hear that voice consciously. It penetrated somewhere within the abysses of his being and sent his emotions whirling back again with renewed force over the span of years. That voice, too, was an echo of the past and at this moment it served but to intensify the recollection of many things, particularly of that dark happening connected with the man in the hospital, which formed the tragic background of Doctor Silberman's life. Before his mind's vision pictures of the long-ago now passed with the vividness characteristic of painful experiences. . . .

He was transported, as happens frequently under great emotional stress, to the days of his childhood. That was back in the Ukrainian town where he was born and spent the first eight years of his life. For a time there was sunshine. He saw himself as a normal robust little boy who, during every minute of his waking hours, played, ran about, shouted, sang, gave free vent to all his natural impulses. But very early in his life he discovered that there was a difference between him and the other children, and the odds seemed to be against him. They called him disagreeable names and

abused him. He soon learned that whatever else they might say to him was relatively unimportant compared to the term "dirty Jew"—that had a special significance and carried a particular sting. When he ventured out on the street he was chased, stoned, beaten, until he developed a fear of going out alone without the protection of an older person. He realized that he was a member of a fraternity that had been singled out for hate and that the abusive epithets were intended not only for him but for his father and mother and everybody else who had the misfortune of being a Jew.

These things developed in him a desire for revenge which at times grew into an all-absorbing passion. In his mind he would visualize himself in the act of wreaking horrible punishment on his tormentors. But the attitude of his parents and everything about his environment was calculated to encourage repression, to make him afraid of offering resistance even. The whole world seemed to be against him. His spirit began to cringe in fear; gradually his life was thrust into an invisible yet very real prison. He was emotionally precocious; he became bitter and morbid before he had attained school age. And that hatred pursued him everywhere; he could not escape it. Even in the seclusion of his home, with his father and mother, in the supposedly protective atmosphere of their presence, voices would reach him from the street, "Dirty little Jew, zhid!" Eyes would peer at him through the cracks of the tall wooden fence that surrounded the house; those eyes darted flames of hate. Sometimes rocks would come flying over the fence. Once, in utter despair, he asked why they were persecuting him. They sneered.

"You killed our god — crucified him!"

This was a strange revelation that aroused a peculiar wonderment in his heart. He asked his elders and thereupon was initiated into the saga of Israel's martyrdom. He began to understand, associate ideas, reason things out. Yet, despite all his pondering, he seemed to get nowhere. The thing was simply beyond understanding. He no longer played like other children, for his spirit was thwarted, stunted. He pondered a great deal, became old much before his time; his mind learned to span centuries. When the minds of other children, the non-Jewish children, spanned mere days, his thoughts reached back to Abraham, Isaac and Jacob—even to God . . . . a misty past that had somehow a very definite meaning for him, because he had been taught to draw the line all the way down the dizzy stretch of the ages to that very moment, that very place where he was living and enduring martyrdom. He acquired a sense of superiority to the loutish brats who flung stones and curses at him—and that became his bulwark against utter frustration, against final inner defeat. Nevertheless, he continued to fear and cringe and hate. He knew he was an outcast, a pariah.

Then came a time when he learned the meaning of a new and terrible word, "pogrom," in which was concentrated in brutal form his fate and the fate of millions of others who were Jews. It was said that pogroms had already taken place in some towns and soon there would be one here perhaps. He listened to horrible tales of bestiality, read surreptitiously to the family circle from a forbidden paper which described the details of pogroms; his mother went, his father turned pale. When he ventured out again he expected something dreadful to happen at any moment; he looked with a new fear at the non-Jews, at the Christian children. His mind was tormented by cruel problems. He asked his father why the Jews did not get together and fight back, and before the answer was given he felt, as he saw the expression on his father's face, the futility of the question. . . .

Shortly after that it happened. On a cold gray morning the noise of a frenzied mob was heard—the pogrom had started. His father rushed home, trembling, white, his mother wrung her hands. The entire family was packed away in the garret. With the rest of them he lay under a heap of old rubbish, his limbs cold with the fear of death as the noise came nearer, nearer. There was need to cry, to shriek, but no one dared. Then they were discovered and dragged out of their hiding place. Wailing, moaning, beseeching mingled with curses, sneers and brutal beating of bodies that had been sacred to him. Something clutched at his throat; he shrieked hysterically as he saw unspeakable things, he clung with superhuman power to his mother, until he received a terrific blow and lost consciousness. When he awoke he saw mutilated bodies strewn about him—he did not know them. Only he and his father remained alive. His father said: "This is your mother, this is your sister." As Jacob looked the whole world seemed to crumble at his feet. . . .

Time passed, but the wound would not heal. Always he was haunted by that tragedy. One fact in particular stood out in his mind, a face with slanting, leering, bloodshot eyes, belonging to Kuzma, the son of a peasant woman who lived on the same street as the Silbermans. It was Kuzma who had committed the bestiality. Kuzma's face haunted Jacob, poisoned his life with a deep bitter hatred.

When Jacob was taken to America, he discovered to his great astonishment that he could play on the street without having to cringe and fear. Still he could not forget that face. Frequently he was obsessed with a mad desire to torture it, beat it with his fists, make it writhe with the agony of death. Only that, he felt, could bring him peace of mind. Sometimes it was the subject of his dreams at night. At school one day in his seventeenth year, he fell upon a friend with whom he had a disagreement and, belaboring him with his fists, screamed in a frenzied voice, "Now I have you, Kuzma; now I have you!" Then, panting, exhausted, he dropped to his knees and begged forgiveness. This incident aroused consternation in the whole school, where he was known as a retiring, scholarly student.

* * *

THE moon had set lower on the horizon; in the path of trees and houses long black shadows stretched across the earth. Those shadows seemed to Doctor Silberman to be alive and ominous with a hidden pain and a menace at the same time. They were like the years of his life, living in the path of life's light, but not having their source in light. Was his whole life but a meaningless shadow, like those black ribbons and splotches that now covered the earth?

His thoughts revolved again for the hundredth time around the circle back to the point whence they had started. What was he to do? Kuzma was in the Newburg City Hospital. There was no mistake about that: his name and history were written clearly on the regulation chart over his bed in Ward Number Four.

Tomorrow—no, this very morning, in a few hours, in fact—he was to operate on Kuzma. What a stroke of fate! He recalled the moment when he beheld Kuzma's face and recognized it—every drop of blood in him had rushed in a sudden torrent to his head. The agony, the pain of a lifetime, were concentrated into that one instant. And his first thought was: I cannot escape my fate.

The *idee fixe* of years was rushing swiftly toward a consummation of its purpose. What had been hitherto a futile chimera of the imagination was assuming the form of a definite possibility. He tried to put the thought away from him, he was frightened by it, but it kept coming back like a restless wave that recedes for a moment only to return again.

He fought with himself. This obsession was really senseless and it was horrible. What would the world think of him for such a deed? He was a doctor and a Jew—a dual responsibility. No, it must not be. Jews were not avengers; their way

of retaliation was different. In fact, he began to speculate, was this not a moment for the supreme test of the Jew's philosophy? Was this not an opportunity for a new manifestation of the Hebraic humanity? Centuries ago the carpenter of Galilee, whom the Christian world adopted for its god, had said: "Father, forgive them, for they know not what they do." But in the veins of that god flowed the blood of the prophets, and it was the same blood that flowed in the veins of Jacob Silberman here in America, in this year of 1931. If that impressive utterance might be merely a noble legend, he, Silberman, would now show that a Jew could really do it. A rare opportunity for a new kind of poetic justice! He visualized it in his mind. He would spare the life of the fiend who had murdered his mother and sister—the man who had become to him the symbol of the Jew's martyrdom—he would save him from the death which was but a matter of a slight cut of an operating instrument. Then he would wait for Kuzma to recover and would tell the world about it. He would say to the world:

"See, I have obeyed the injunction of your god. I have given evidence of divine forgiveness—I, a Jew, even as your god was, have done it. Look, this murderer was at my mercy—I could have easily killed him and no one would have ever known. But I let him live. That is the vengeance of the Jew. . . ."

Yet, even as he spoke thus to himself, the vision of Kuzma rose before him, persisted, stared him in the face. No effort of the will could drive that vision away . . . . a malicious, leering grin . . . . slanting, greenish eyes . . . . altogether it was maddening.

He was losing himself anew in the flood of the old emotions. It was possible to reason the thing out with the mind, but of what avail was that? This thing, he felt, was not subject to the laws of logic; it was subject to the law of blood. Purge it? As well attempt to purge the veins of living things of the primordial urge coursing through them. There seemed to be no escape. Would he have to give himself up to this passion that welled up, surged like a hot wave of fire through his whole being, carrying him beyond his conscious self into a swooning abyss? Gruesome visions, weird sounds closed in on him, forced themselves on his consciousness. How wornout and helpless he felt! Was it weakness? Or should he welcome those ghosts that seemed like the harbingers of a fate as inevitable as death itself? Closer and closer they came, sneering faces, agonized faces, leering eyes, eyes stricken with the horror of death, ape-like hands dripping with the blood of murdered women, tender bodies gashed, mutilated, bestial laughter and shrieks mingled, piercing the heavens. And in the midst of this phantasmagoria of pain and blood he staggered, seeking vainly for a way out, but an invisible hand dragged him back, while a voice thundered in his ear: *Ayin takhas ayin, shen takhas shen, regel takhas regel* . . . .

He awoke with a start. From sheer emotional exhaustion he had fallen asleep in a chair. The rays of the morning sun flooded the room. The old clock showed 8:20—good God! He washed hastily, gulped down a cup of coffee and rushed to the hospital.

* * *

IT was visitors' day at the sanitarium. Friends and relatives were coming in to see the patients, some of whom sat on the spacious porches sunning themselves, while others had chosen shady spots on the lawn, where they lolled about with their callers. Doctor Silberman sat in a wicker chair apart from everybody. Only his father came and left after a few moments. Now he felt relieved to know that he would not be annoyed for the rest of the day.

He was oblivious of everything about him, did not hear the chatter of the guests nor the chirping of the birds in the trees. His own thoughts were the only thing that mattered. It was necessary to think things out, to understand what had happened—otherwise life would not be possible, he felt. Here he was at the sanitarium, recovering from the breakdown he suffered following the operation which he had performed three months ago on Kuzma. The inner tempest had been too great and it broke him. But it was not over—that was the worst of it. How could he find repose for his tortured spirit while Kuzma was alive and well? He had at the last moment made a decision based on cold reason, hoping that once the crucial moment was over the problem would be solved and he would at last find peace. But he had not found it. As he analyzed his own reactions he saw clearly that the struggle was still on; he had not been freed from the complex that had poisoned his life. The thought that had passed through his mind when he first beheld Kuzma in the hospital on that fateful day now plagued him again. He felt that the finger of destiny was in this. The strange combination of circumstances that had brought him face to face after twenty-two years with the man whose memory was the haunting phantom of his life puzzled and frightened him.

Now he visualized himself in a new role. The visions he was wont to conjure up in his childhood days as a reaction to the painful reality came back to him in a different form. He would be the avenger not only of his mother and sister, but of his people, of the thousands of Jewish mothers and sisters who had been slaughtered in the pogroms. Once this idea occurred to him he was swiftly impelled into a vast maze of speculation on the subject. Here was the justification for what he had been afraid to do before, three months ago. Nay, he was glad he had not done it then; it might have been cowardly under the circumstances. But now the situation was different. Now he could do it, if only he could resolve the last vestige of doubt. His act would no longer be a personal vendetta—it would be an act of national vengeance. But would the Jews u n d e r s t a n d him, the Jews who through twenty centuries of persecution continued to practice the philosophy of passivity and non-resistance?

In his mind he harangued his people: Long enough have you been cringing and fearing to raise your hand against the oppressors! You could not do otherwise in the ghetto, but now that you have emerged from behind the dark walls you must teach the world to respect you—to respect your physical self as well as your soul. No longer can insults be flung at you with impunity nor your blood spilled wantonly. An end to the Jew's proverbial longanimity! I will be the first avenger in Israel—I will throw down the gauntlet to the world and accomplish through this act of retaliation the restitution of Jewish dignity in the eyes of Christendom!

He banged his fist on the arm of his chair and became aware that people were observing him. A sudden fear gripped him. Was he sane? Good God! He looked around, as if seeking an answer from those about him. Then a sense of reassurance returned. After all, was it not understandable? He recalled his childhood; how he was taught forever to turn the other cheek; how he burned himself up inwardly with hallucinations of heroic deeds, with ranklings of hate and bitterness, with morbid imaginings of never-to-be-born revenge, while all the time he endured crushing martyrdom; how murder was often in his thoughts which he dared not disclose; how frequently in his bed at night he wept hot tears of pain and revolt, while everyone else seemed to him to be sleeping in unprotesting resignation. How could they sleep? he would ask. Why do they not rise up for battle? Why do they not go to a heroic death instead of living a life of ignominy? But then he would realize the futility of it all. Child that he was, he sensed the hand of destiny at work. Yet surely he knew he had been a coward when he allowed his spirit to be

dragged in the dust. If only he had walked out boldly on the street in those days and learned to use his fists! . . . . He did not hear the nurse who was talking to him. She shook him by the shoulder before he awoke from his poignant revery.

"Time to go in, doctor," she said gently.

He looked about. The lawn was deserted. The shadows of dusk were falling fast. The other patients had all gone in.

The nurse handed him a letter, written in a strange, illiterate scrawl. As he took the letter out of the envelope and read it he turned pale. It was from Kuzma. The Russian expressed his sympathy for the doctor's illness, said he was feeling well, except for a minor ailment, and wanted to be examined—when would Dr. Silberman be back in his office?

Doctor Silberman walked slowly across the lawn. Inside, the convalescents were gathering for supper. Someone greeted him, but he did not hear and went on as in a daze through the long corridor to his room. In a corner stood his valise. It was quite dark, but he did not bother to turn the light on. Bending over, he opened the valise, took out a small box and extracted from it a black object. He put his finger on a trigger. Then he walked over to the window and looked out on the vanishing day.

It was the end of day and the end of suffering.

Kohut Foundation

(*Continued from page* 308)

at work on a volume of *Fasti Judaici*, and Professor Louis Ginzberg, of the Jewish Theological Seminary of America, is preparing a revised and greatly amplified edition of his work dealing with the mysterious Jewish sect at Damascus, whose literary remains were discovered by Solomon Schechter and published in his *Documents of Jewish Sectaries*. A two-volume anthology of Jewish mathematical writings is being compiled by Dr. Solomon Gandz, of the Yeshivah College. The memory of Abraham S. Freidus, late chief of the Jewish division of the New York Public Library, a man of vast bibliographical erudition and a friend and adviser of hundreds upon hundreds of Jewish scholars and writers, has been worthily honored by a volume of studies devoted to Jewish bibliography, which has just come off the press.

In Europe similar intensive activity sponsored by the Kohut Foundation is going on. Several capital works now in course of preparation have already been mentioned above. In addition to them, a volume on the literary traditions of the Abyssinian Jews is being prepared by Dr. Jacques Faitlowitch who, after the demise of the great Joseph Halevy, remains the only scholar thoroughly familiar with this little known branch of Israel, through years of study of their literature and extensive travels among and long personal contact with them. This volume is intended to form the first of a series of monographs on exotic Jewries, to be eventually followed by works on the Khazars, that little known people of South Russia, who converted to Judaism a thousand years ago and held on to their faith until they were conquered and destroyed by the rising force of the Russians. There are to be other monographs on the Jews of China and India.

At the present time the Kohut Foundation is incorporated, with headquarters in New York, and is administered by a board of trustees, an executive council headed by Dr. George Alexander Kohut as director, and an international advisory board with subcommittees for America and Europe. A committee on publications has charge of the selection of works for publication.

The list of the members of these bodies is nothing less than a catalogue of the world's foremost scholars in the science of Judaism, and includes several distinguished Gentiles, namely, Professor Julius A. Bewer of the Union Theological Seminary, and Professor Charles C. Torrey and Treasurer George Parmelee Day of Yale University. The continuation of the Foundation's activity in the future is thus firmly assured.

It seems superfluous to attempt an appraisal of the Foundation's work, for the most eloquent panegyric must pale into insignificance in the face of a dry array of solid facts. One can only reflect on the question, how many of the capital works listed above would have seen the light of day were it not for the Foundation? Most probably none, certainly none of the works of European scholars, who live and work in a continent impoverished to the utmost by the disaster of the European war, among Jewish communities doubly crushed by the catastrophe of the war and the new outburst of hate and persecution. To them, to those scholars who did not hesitate to continue their work under insufferable conditions of poverty and hunger, the Foundation is the saving straw; to these men the Foundation is but a symbol — a symbol of Alexander Kohut, who went away from them half a century ago to sow a new seed of Judaism in the uncultivated fields of America, and who now comes back to them with the rich fruits of his labors to uphold and strengthen them in their holy work in times of great affliction and trouble. Truly, "the Guardian of Israel slumbereth not, nor doth He fall asleep!"

Among Our Contributors

JOSEPH LEFTWICH lives in London, where he has been London editor of the Jewish Telegraphic Agency for ten years. As its representative, he traveled throughout Roumania.

DR. LEON NEMOY is a librarian in the Catalogue Division of the Yale University Library, where he has been employed since 1923. He was born in Russia in 1901, and served as librarian in several European libraries before coming to this country. He took his A. M. and Ph. D. from Yale, and is the author of monographs and articles on Semitic philology and general bibliography.

MAURICE SAMUEL is a lecturer and author of "You Gentiles," "What Happened in Palestine," "On the Rim of the Wilderness," etc.

MORRIS GOLDBERG is a former instructor of sciences at Clark School in New York City, and an instructor in languages at Townley Castle Schools in London. Today he lives in Philadelphia.

JACOB DE HAAS is a well-known author and one of the leaders of the American Zionist Organization.

LEO M. GLASSMAN is an author and journalist living in New York City. Two years ago he spent a year in Russia as correspondent for the Jewish Telegraphic Agency.

DR. EMANUEL GAMORAN is educational director of the department of synagogue and school extension of the Union of American Hebrew Congregations, with headquarters in Cincinnati.

ISAAC GOLDBERG is the author of "The Man Menken," "Havelock Ellis," "The Theater of George Jean Nathan" and many other books of national renown. At present he is working on a biography of Mordecai Manuel Noah, and is a profound student of Jewish history, music, and the Yiddish language.

MOSES JUNG is an instructor in Judaica at the School of Religion of Iowa University, Iowa City, Ia.

J. Z. JACOBSON is the author of "Thirty-five Saints and Emil Armin." He is a former assistant editor of the B'NAI B'RITH MAGAZINE.

EDWARD E. GRUSD is assistant editor of the B'NAI B'RITH MAGAZINE, and a former member of the editorial staffs of the Cincinnati *Post*, Columbus *Citizen*, and Omaha *World-Herald*.

Jewish Education Then and Now

By EMANUEL GAMORAN

THE outstanding ideal of Jewish life may be truly said to be learning—the love of learning, and its broader synonym, education. The very landmarks of Jewish history are the results of learning and the entire story of the Jewish people can perhaps be told in terms of the completion of the Biblical Canon, the compilation of the Mishnah, the sealing of the Talmud, the appearance of the work of our great medieval teachers and philosophers, and the development of Modern Jewish Literature.

In Bible days the Israelites were commanded to teach the Torah to the young and to meditate on it day and night. The study of the Torah, we are told in the Talmud, is more important than the building of the Temple. Among a list of commandments which a Jew should keep, given in the Mishnah and quoted in the daily prayer book, are honoring father and mother, doing acts of charity and making peace between people, but "the study of the Torah outweighs all of these."

Characteristic of the high esteem in which learning was held is the rabbinic statement that God is engaged in teaching the little children and that "when the little children engaged in study were driven into exile, the Divine presence, too, was exiled with them." This ideal persisted to our own days in which Jewish cradle songs reflect the sentiment that Torah is the best "Sehorah" (Torah is the best merchandise) and the hope that the little children will grow up to be rabbis in Israel.

This devotion to learning was not merely reflected in Jewish literature, but actually affected the life of the people. As early as 70 B. C. E. Simon ben Shetach introduced compulsory education for adolescents and in 64 C. E. Joshua ben Gamala instituted universal elementary education. It is most interesting to note that the Jewish people were thus the first to introduce universal education, for without the actual use of compulsion, these provisions made education practically compulsory for children aged six and seven.

Early Jewish education was given in the home with the parents as the teachers. Nomadic and, later on, agricultural life were the forms of society for which the children had to prepare. Gradually a teaching class developed. The priests and the Levites taught the people in connection with the temple services; the prophets taught their people the lofty ideals of a universal God, social justice, and world peace.

With the coming of the scribes in the days of Ezra, the law became a definite subject for study. The synagogue was a house of study and the scribes the teachers. "The education of the child during this early period was the normal education given by a people living on its own soil and conscious of the need of transmitting to its young all those essentials of the race heritage which enabled them to develop in accordance with the possibilities of the environment in which they lived."

The conquests of Alexander the Great which united the East and the West brought Greek culture into Judea. The pseudo-Hellenism, which was brought into Palestine and which attracted some Jews, was resisted by the Hassidic party and was finally overcome in the Maccabean struggle. However, a much purer form of Greek culture came to the Jews in Alexandria. In this way during the days of Philo (about 20 B. C. E. to 50 C. E.), before the destruction of the second Temple, when Palestine was still a center of Jewry, Hellenism exerted tremendous influence upon the Jews in Alexandria. The need for the Septuagint, a translation of the Bible into Greek, indicates that the masses spoke Greek and that Greek was taught in the schools. Services were to some extent conducted in Greek and the Bible was read in Greek. Alexandrian Jewry, especially through Philo, was working to harmonize Plato with Judaism.

After the destruction of the second Temple, Jewish education, which till then had been a means of preparing the Jewish child for normal life in Palestine, became the sole means of maintaining Jewish unity in the diaspora. The seemingly modest request of Rabbi Yohanan ben Zakkai to be permitted to establish an academy at Yabneh at the time when Rome was at the gates of Judea, maintained Jewry for thousands of years after Rome had disappeared. The Mishnah, closed in 200 C. E. by Rabbi Judah Hanasi, and the Talmud, sealed in 600 by R. Ashi, were added to the curriculum of the Jewish school as distinct subjects of study. While the Talmud included information along many lines, and while the father was enjoined to teach his son swimming as well as a trade, the center of gravity was in the Halakah or the legal discussion. The child began the study of the Bible at the age of five, Mishnah at the age of ten, Gemorah at the age of fifteen, and these three subjects constituted the bulk of the Jewish curriculum throughout the Middle Ages and up to modern times until the days of Mendelssohn.

The Jewish course of study underwent some adjustment, however, when the favorable economic conditions of Jewry in Spain made interaction with their Arab neighbors and with Arabic culture possible. The Jewish curriculum was broadened to include, in addition to Bible and Talmud, philosophy, religion, logic, optics, astronomy, music, mechanics, nature study, medicine, and metaphysics. The same applies to the Jewish curriculum in Italy of the sixteenth century which was influenced by Spain and the classical Renaissance. The Jewish conception of education thus provided not only for growth by additions from the creative work of its literary geniuses but also by adjustment to contact with new cultures. Jewish education came to include not merely the growing Jewish literary tradition but also the growing Jewish experience resulting from the contact of Jewry with new conditions. Jewish education was identified with the religion and with the life of the people as a whole.

What can Jewish education mean in America? How does and how should our aim of Jewish Education in America differ from what it was in the past?

* * *

THE unique outlook which the Jews had and to a large extent still have has always led to the identification of religion with life. If Judaism refers to the religion, to the culture, to the ways of life, to the *weltanschauung* of the Jew, it cannot be separated from life. Hence Judaism and the Jew are inseparable. In fact, the Jewish religion is so closely identified, is to such an extent an outgrowth of the life of the Jewish people, that it is difficult at times to classify Jewish values and to say which are religious and which are national.

It is best to think of Judaism concretely as a living, evolving series of ideas and ideals, habits and attitudes, customs and ceremonies, skills and appreciations, language and literature suffused with a consciousness on the part of the group that these must ever contribute to the beauty of life and to its ennoblement not only for Israel but for mankind as a whole.

The intelligent Jew of today sees in Judaism the religion, the culture of a people living and functioning, changing itself and changing its outlook, capable of continuous growth and development, and potentially eternally creative. Judaism becomes not the once-for-all contribution of the Jewish people of the past but the process of growth to which the Jewish people are subject and the changing ideals and values resulting therefrom. The Jewish religion thus is not a mere abstraction to be indulged in as an intellectual pleasure on Sabbaths and holidays but the very life of the Jewish people. It includes the identification of the individual with the group—Israel. It includes the acceptance of the responsibility to further the life, the culture, the art, the literature of the group—Torah. Finally, it includes the striving throughout life for the attainment of the highest ideals of which man is capable—God.

It is most interesting in this connection to note that Judaism did not permit its conception of God to become fixed and unchangeable. It rather allowed each age and the great teachers of the centuries to conceive of God in accordance with their growth and development. That is why Judaism really has no definite creed. It is rather a spirit, an outlook, a way of life. God remained for all time sufficiently indefinite, sufficiently flexible to serve as a symbol of the great good, of the great beauty, of the great truth as conceived by the greatest thinkers of the age.

Bearing in mind the traditional Jewish love of learning as well as the conception of Judaism inclusive of Israel, Torah and the God-idea, we may now ask ourselves what, Jewishly speaking, are we seeking to achieve in America?

The thoughtful reader will at once be led to comparisons with general education and will ask what the aim of Education as a whole is. Recent theory thinks of the Educational process as one which aims to secure the continuous growth and development of the individual. This is also true of the growth of the group. Growth and development assume at least existence, survival. In the case of the Jewish people, who constitute a small minority scattered in all the countries of the earth, survival must necessarily be considered one of the fundamental aims. For any people scattered throughout the world to survive, the maintenance of a sense of unity is of greatest importance. The development of the consciousness on the part of the Jews of various lands that they constitute a part of Israel, that they have certain aims, ideals, and traditions in common is therefore one of the major tasks of Jewish education.

However, no intelligent group is interested in mere survival. It hopes to achieve growth, to develop continuously. Such growth can come only through adjustment to new situations. All living groups recognize that new modes of life and changed conditions require new adjustments. In fact, adjustment is the means by which the individual or the group is enabled to survive under new and changed conditions. It is really the means for survival. What are the major adjustments which American Jewry must make today? Unless we understand these it is difficult to appreciate what the specific tasks of American Jewish education are.

The first and perhaps the most serious adjustment has to be made to the new American environment. This is particularly true in the case of those individuals whose parents are recent immigrants into this country. While it is true that some Jews came to America with Columbus, it is also true that the great majority of the Jews in America came here in the last fifty years. Besides remembering the recency of immigration, we must remember the environment from which the Jews came. The great majority came from Eastern Europe, an environment in which life was within the enclosed walls of the Ghetto and where contact with modernism as a way of life was practically unknown. The transplantation of the Jews to this country, therefore, meant not only physical-economic readjustment but those radical psychic-spiritual readjustments which must necessarily accompany the shift from medievalism to modernism, a change equivalent to a jump of a few centuries.

Now if it is the aim of education in general to provide for the growth of the individual, it is the aim of Jewish education to supply these elements without which the growth of the Jewish child would not proceed with the normalcy and regularity with which it should. For the normal growth of an individual must take into account such important facts as that of being born into a distinctive family group or a distinctive religious and ethnic group. The failure to develop an intelligent understanding of one's attitude to such family or religion or ethnos accounts for the stunted growth of many individuals, and even for serious mental maladjustments.

The Public School which integrates the Jewish children into American society does not, and for many good reasons cannot, take into account such important social facts. It cannot reckon sufficiently with the mind content of the children who come to it, at least so far as the special need for meeting the above described difficulties is concerned. The Jews of America, therefore, have realized that they must have a special system of supplementary education to meet their needs. Such a system must take chiefly into account the fact that the children who are to live in America have a certain background and that their growth will be more satisfactory if they succeed in harmonizing the ways of life of the home with the outside environment, the traditions of the past with those of the present, the old life with the new. The coming to America, above all, implied contact with a new modern outlook on life. The American Jew must provide for survival and for that sense of Jewish unity so necessary to survival. He must provide for creativity. He must provide for adjustment to America and to modernism.

How shall these ends be achieved? We say—through education. As in the case of all other groups, education serves as the means for spiritual renewal. However, in this case the identification of the child with the Jewish group should lead, if it is well done, to his identification with the religious, cultural, and moral tradition which unites the Jewish people throughout the world as a great internation — an internation which, not limited by space or by time, seems to reign especially in the world of ideas and ideals.

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THE PRINTED PAGE

THE ETERNAL PIONEER

Jewish Pioneers in America, by Anita Libman Lebeson (Brentano's) $4.

ENLIGHTENED Jews of America, as well as of foreign nations, are frequently confronted by a strange discrepancy in their intellectual lives. They are so apt—taking it by and large, to know many languages, and yet be ignorant of their historic Hebrew or the vernacular Yiddish. They are adepts in history, yet as likely as not they are but superficially acquainted with the fascinating story of their own racial past, whether in the ancient land called Holy or in the modern nations of Europe. Unconsciously they yield to the sense of values current in their surroundings. It is a subtle sort of psychological assimilation.

If this be true of ancient and medieval history, what shall we say of modern? How many Jews really know that the Jew has a long and fascinating tale to tell of his adventures in the two Americas? The Jew is not only the Eternal Wanderer; he is, by that selfsame token, the Eternal Pioneer. He is forever facing new horizons, blazing new trails, compelled to adapt himself to a changing environment. He might appear to have been singled out by fate to be the chameleon of the peoples, altering his color protectively so as to blend into the hue of his background.

This, in a measure, he has been schooled by experience to do; yet if this had been all, he would not be here today to tell the tale. He is a chameleon that does not lose or surrender its personality. He is a strange commingling of timid withdrawal and of bold self-assertion. The story of the Jew in America reasserts the qualities that marked him in Europe; it is in the pioneers of the new world that we discover these qualities, colored by the new surroundings, yet at bottom the same as they were for centuries in a hostile Europe.

It was a happy thought of Mrs. Anita Libman Lebeson to chronicle these pioneers in a book that well deserves to have been selected by the Jewish Book Club as its April volume. The long bibliography and the copious notes attest on her part years of patient research and compilation. Yet into her text has crept no suggestion of laboriousness or fondness for mere detail as such. Nor is her work spoiled by that uncritical Judeo-glorification which mars so many treatises on racial history. These men — and not a few women—were creatures of flesh and blood, and they made those errors that it is as human to commit as it is divine to pardon.

Mrs. Lebeson rightly points out, without condoning any of the rampant prejudice of the early days, that the Jews were not alone in their suffering as a people proscribed or discriminated against. It is a trait of small, competitive groups to fear the stranger, and to erect against him barriers intended to preserve the group.

Yet even in our earliest days there were noble spirits among the Gentiles, who defended toleration as a principle and extended it, as few of their fellows could, toward the Jews. From Roger Williams through to Thomas Jefferson a small roster of names rises to distinction.

"Jewish Pioneers in America" begins with the discovery of the New World and carries its tale down to the early nineteenth century. It follows the fate of the Jews under the transplanted Inquisition; under Peter Stuyvesant, who was as "obstinate and immovable" as any of the Jews to whom that phrase was applied; under the English, who achieved a fair measure of equitableness. There are many interesting pages on the Jews in the Revolution, and in the early days of the Republic. The trek to the West is properly made part of the inevitable expansion of the growing nation; here the Jews played their traditional roles as pioneers. Two of the most humorous chapters are those dealing with the theory that the American Indian is one of the lost ten tribes and hence a brother Jew, and Mordecai Noah's Ararat project of 1825. There is a connection between the themes, for Noah invited the Indians to his New-Jerusalem-on-Grand-Island. Poor, self-appointed Messiah, whose Ark remained empty, landing amid ironic dryness upon a barren Ararat!

The book is packed with interesting side lights upon the social life of the Jew during almost five centuries since the great accidental discovery by Columbus. As Mrs. Lebeson truly says, a book could be written on the Jew in South America alone. Down there he is surprisingly prominent, even in the intense intellectual and literary life of the scrambled republics. Here, for both Americas, is a vast field that has only just begun to be cultivated.

The book is tastefully printed and contains fourteen illustrations, including fac-similes of maps, old cuts, and a letter from Thomas Jefferson to Dr. de la Motta, written on September 1, 1820. The generous notes are mute testimony to the valuable spade work that has been done by the American Jewish Historical Society, to which every investigator of Jewish Americana is so deeply indebted. It is to be hoped that Mrs. Lebeson will follow up her volume with one devoted to the century 1830-1930, recounting in the same unpretentious, cursory style the story of the great migrations—of the days of 1848, the dark hours of 1881, the rise of the contemporary Jew. There is a great epic in the Jewish crossing of the Atlantic during that half century. Not our composers or our poets (not even our novelists) have yet caught the sweep of that Great Crossing. Soon it will be too late, for the pioneers of that epic are fast dying out, with the epic locked in their hearts. Where, for that matter, is the movie or talkie that has recreated the terrors and the hopes that tossed upon the Atlantic in the early Eighties?

I am glad to recommend "Jewish Pioneers in America" as a well-informed, dignified, completely assembled document.

ISAAC GOLDBERG.

* * *

MOORE'S THIRD VOLUME

Judaism in the First Centuries of the Christian Era, by George Foot Moore. Volume Three. (Harvard University Press).

IN this concluding volume of his standard work on normative Judaism, Professor Moore takes us into his workshop and presents the tools he used in arranging, classifying, and elucidating his sources. In doing so he reiterates, first, that it was not his intention to write on the history of the Jews in their wide dispersion, nor of the effects of contact with alien civilizations. What he attempted to describe is the Judaism of Palestine in a limited period. "Neither the Christian era nor the completion of the New Testament marks an epoch in the history of Judaism."

The material in this volume contains notes on certain problems discussed in the first two volumes, for instance, the Great Synagogue, the

Sanhedrin, the continuity of normative Judaism, the Minim, Apocrypha, Paul. In dealing with the latter, Professor Moore stresses the point that is inexplicable from the Jewish point of view—how a Jew of Paul's antecedents could deny the great prophetic doctrine of repentance which was a cardinal doctrine of Judaism, namely, that God, out of love, freely forgives the sincerely penitent sinner and restores him to His favor.

"Paul's theory is that there is no salvation but by faith in the Lord and Saviour, Jesus Christ. The Jews were equally positive that the only way of salvation was by a religion which God had revealed to them in Scripture and tradition with all its teachings and observances."

Very pertinent is Professor Moore's remarks on legalism:

"The subtleties of the rabbis were mainly in the sphere of observance; those of the theologians of the Church in that of correct beliefs. The one is called 'legalism'; we might name the other 'creedalism.'"

On the relationship in Judaism of morality and ceremonialism he writes: "That the Jewish teachers recognize the intrinsic difference between the distinctive observances of Judaism in the sphere of the cultus and the support of the ministry, or domestic life, and universal moral laws, I have tried to make sufficiently plain. What I have maintained is that they also recognized that in a revealed religion which includes both kinds of duties or prohibitions, the ground of obligation is the same for both."

Readers of Professor Moore's treatise, will congratulate him on the completion of what must remain a standard work for many years to come. The genial personality of the teacher which pervades this work, the utmost fairness with which he states the views of those who differ from him, his profound erudition and natural charm of style, are only added qualities of this *"Hasid umot ha olam."*

MOSES JUNG.

* * *

A SIGNIFICANT ARTIST

Max Weber, by Holger Cahill (The Downtown Gallery, New York City).

HOLGER Cahill's study of Max Weber is a competent, informative, decidedly readable, monograph. It sets forth in a direct, straightforward fashion, the development, struggles, and achievements of one who undoubtedly ranks among the very most significant artists of the brush, pencil, and chisel alive and at work in America today. And in retracing Weber's physical and spiritual peregrinations it throws before us numerous revealing, cinematographic flashes of the outstanding trends and tendencies of visual art in the United States and in France during the past four decades or so.

Mr. Cahill's book is brief. It deals only with those events in Weber's life which are overtly and obviously intertwined with his work as an artist. It hardly more than mentions Weber's Jewishness, for instance, and gives merely a hint here and there of the manifestation of this Jewishness in his work. Nor is there an attempt made in the monograph to analyze in detail Weber's creations; and, in my opinion, it is very well that there isn't — for generally minute analyses of paintings make hard and largely valueless reading.

The little book does, however, leave with one a telling and lasting impression of both Weber's and Cahill's intellectual and emotional integrity and of Weber's courage, versatility and healthy, unsentimental mysticism as manifest in his life and in his work as a painter, sculptor, poet, and essayist.

The excellent reproductions in the volume, of which there are 38, reveal recent and contemporary French influences. Also, here and there the stamp of the Orient is apparent, and there are traces of the American Indian. And of course the Jew is there—something of the sombreness of the old ghetto and the unlabored, hieratic dignity of the Bible.

But Weber's individuality rises above and shines through the influences which he has assimilated and fused with his soul.

J. Z. JACOBSON.

* * *

BRIEF REVIEW

Hebrew Music, by David Ewen (Bloch) is a slim little volume dedicated to the proposition that "music has been the lifeblood of the Hebrew race." Some of the chapters appeared in the B'NAI B'RITH MAGAZINE in recent months as well as in other Jewish periodicals. All are written lucidly and non-technically, as they are intended for popular consumption. Mr. Ewen closely traces the evolution of Hebrew music from its first mention in the Bible, in the fourth chapter in Genesis, down to the present day, and conceives of it as an art which reached its apogee in biblical times, and is today "rapidly becoming faded and obsolescent." Each historic development of the Jews is associated by the author with a corresponding effect upon Hebrew music. The book is very readable and interesting.

Our Life is Like That, by Rabbi David Bernard Swiren (Bloch) is a little book of essays, all of which are studies in the customs, ceremonies, and symbols of Israel. Written from a strictly Orthodox viewpoint, they nevertheless contain much to which both Orthodox and Reform alike can subscribe, and in fact Rabbi Swiren, in his introduction, quotes the leaders of Reform Judaism in support of his thesis that "customs and ceremonials help to make religion a living force in our daily lives." The author explains the meaning of the mezuzah, the power of prayer, the significance of gratitude, fast days, the dance as a Jewish ceremony, the idea of *Y'hi Or,* the covering of the head, marriage and divorce, the position of woman in Jewish life, the synagogue, and many other subjects. Some of these essays appeared in the *Jewish Forum*; others were read before learned gatherings; while still others were doubtless sermons. All are popularly written, but with a strict regard for accuracy of source.

Sinai, by David Avedo Horowitz (Ideal Publishing House, Los Angeles) is a 53-page tract on the Deuteronomic verse, "Thou shalt not add thereto nor diminish from it," referring, of course, to the Law, which the author is convinced was given to Moses personally by God on Mt. Sinai. Those who do add or diminish, including Maimonides, Hillel, Akiba, and all the rabbis whose commentaries range from the Gemora to the Shulchan Oruch, are "heretics," according to Mr. Horowitz. Because of their influence, he writes, "the whole land is like Sodom and Gomorrah."

The American Year Book, 1930 (American Year Book Corp.), like its predecessors, is an invaluable volume of information on hundreds of vital, present-day matters. One hundred and ninety-seven learned contributors have here written an authoritative account of events of the past year in the fields of American political economy, international situations affecting the United States, American government, government functions, economics and business, social conditions, science, and the humanities.

Judaica, published by the trustees of the Boston Public Library, is a selected reading list of books on Jewish subjects in that library. It was issued in connection with Jewish Book Week, recently observed by the Boston Public Library. It sells for five cents a copy, and should be a God-send to all Jews who are anxious to read Jewish literature without knowing just what to read. The list of books is divided into fiction, biography, history, literature, poetry and music, essays, religion and philosophy, and books for children and youths.

E. E. GRUSD.

NEWS OF THE LODGES

PHILADELPHIA LODGES INITIATE 260 IN HONOR OF JOSEPH W. SALUS

ONE of the most successful membership drives ever conducted in Philadelphia was climaxed on May 3 when nearly 1,000 persons gathered at the Bellevue-Stratford Hotel for the public initiation of 260 candidates into the four Philadelphia lodges. It was "Joseph W. Salus Night," and the brilliant occasion was a tribute to that loyal B'nai B'rith veteran who, for thirty-five years, has served the Order in the most distinguished manner.

Joseph W. Salus

Seventy candidates were initiated into Har Sinai Lodge No. 8; forty-six into Joshua Lodge No. 23; fifty-six into Lincoln Lodge No. 780; and thirty-two into Jules E. Mastbaum Lodge No. 1091. In addition, reinstatements were effected, bringing the total to 260.

Abraham Berkowitz was chairman of this successful membership campaign; Dr. Louis Gershenfeld, Dr. I. P. Morrison, Max Shubin, and Harry Schultz were vice-chairmen; Israel Kohn, treasurer; Joseph Herbach, secretary. Judge Leopold C. Glass and Judge Joseph L. Kun were honorary chairmen.

Brother Berkowitz delivered the opening address on Joseph W. Salus Night; Rabbi C. David Matt gave the invocation; and the Wilmington Degree Team conducted the initiatory ceremonies. Rabbi Isador Rosenthal, past president of District No. 3, addressed the audience, and Judge Leopold C. Glass, past president of Joshua Lodge, made the presentation address, after which Brother Salus responded.

Brother Salus was honored by a resolution, passed by the Philadelphia B'nai B'rith Council, which eulogized him for having devoted "for the past thirty-five years a large part of his time and effort in aiding and advancing B'nai B'rith activities, serving as president of District No. 3, and being the leading spirit in bringing to fulfillment ambitions, aims, and plans that are close to the hearts of every Ben B'rith" as well as personally and professionally.

ANNOUNCEMENT

OUR European brethren are anxious to extend all possible hospitality to American members of the Order who visit Europe this summer.

Harrogate, England: Data on hotels, boarding houses, doctors, etc., may be obtained from the secretary of the Harrogate Lodge, Rev. E. Kahan, 18 Coppice Drive, Harrogate.

Carlsbad: Regular meetings every Wednesday at 7:30 p. m. at the Glattauer Hotel, Parkstrasse. Information and advice may be obtained from Brother Robert Schenk, head clerk of the Bohemian Union Bank, Hauptstrasse.

Marienbad: Regular meetings every Wednesday at 8:00 p. m. in the Walhalla Hotel. Information may be obtained from Brother Max Stingl, Leipzig Hotel.

Franzensbad: Regular meetings every Tuesday at 8:00 p. m. in the Savoy Hotel. Information may be obtained from Brother Dr. Josef Zeitner, "Berliner Hof," Kirchenstrasse.

A. Z. A. CELEBRATES FIRST PARENTS' DAY

WHILE the rest of the country was celebrating Mothers' Day last month, A. Z. A. was celebrating what is believed to be the first "Parents' Day." For several years A. Z. A. celebrated Mothers' Day, but from now on will include both parents.

"In my opinion," said Sam Beber, founder of A. Z. A., "this joining together of Mothers' Day and Fathers' Day into one mammoth celebration will enable our chapters to appropriately pay tribute to all parents. To A. Z. A. this day will always be sacred."

AMERICANIZATION WORK IMPERATIVE TODAY, SAYS PRESIDENT

WITH the object of ultimately making "every Jew in America an American," President Alfred M. Cohen recently sent an appeal to all organizations engaged in Americanization work to intensify their efforts. The president's communication stated that "should occasion demand, I shall call a conference to consider further ways and means" to reach this goal.

President Cohen, in his letter, pointed out several cogent reasons why B'nai B'rith and other organizations should carry on extensive Americanization work at present.

"Aside from the duty which everyone who enjoys the protection of our Government owes the Government," he wrote, "there are many reasons why our unnaturalized co-religionists should become citizens if they would avoid inconvenience and burdens which aliens now bear and which are likely to be increased in the near future.

"The tendency towards closing the gates of this country to the immigrant is advancing.

"Bills have been introduced in Congress in several successive sessions, the purpose of which is to require registration of aliens. If such a law is enacted, quite likely attempts to create bureaucratic surveillance of aliens and raising barriers to citizenship will follow.

"Such surveillance will lead to abuses, discrimination, and irritation in American Jewish life.

"Prolonged continuance of present unemployment can easily result in the creation of a feeling that work be given citizens in preference to aliens.

"The foregoing are among the reasons that have induced the Americanization Department of B'nai B'rith to believe that B'nai B'rith and all other bodies engaged in the work of fitting Jewish immigrants for American citizenship should without delay exert themselves to the utmost in the performance of their appointed task."

As the first step in its own share of this work, B'nai B'rith, through its Americanization Committee, headed by Sidney G. Kusworm, Dayton, O., has called upon all of its local lodges to renew their efforts along this line in their respective communities.

President Cohen Delivers Stirring Address at District No. 1 Convention

"THE latest problem confronting the Jew is discrimination against him in employment," declared President Alfred M. Cohen, who delivered the principal address at the 79th annual meeting of District No. 1 in Toronto on May 18. More than four hundred delegates from the United States and Canada were in attendance.

President Alfred M. Cohen, Louis Fabricant, member of the Executive Committee from District No. 1, and Judge Albert Cohn, president of District No. 1, were honored by a civic reception by the Mayor and Aldermen of Toronto, while attending the District No. 1 convention. It was held in the Council Chamber of Toronto, which was well filled when the B'nai B'rith leaders entered, escorted by a committee of Aldermen. President Cohen was addressed by Mayor William J. Stewart, and responded amidst applause.

"The situation of the Jewess is even worse than that of the Jew," said the President. "The situation would be unbelievable if, alas, it did not exist. B'nai B'rith, recognizing how serious the condition is, called a meeting of representatives of leading Jewish organizations in the United States, including a labor union, and there has been formed a Conference on Employment Discrimination, with the President of B'nai B'rith at its head. It is hoped that after full investigation of the extent of the iniquitous practice and full knowledge as to who are guilty of it, ways and means may be devised whereby no man or woman shall be deprived of a livelihood because of the mode he or she approaches the Heavenly Father."

B'nai B'rith Sends J. L. Weinberger to Mexico

President Cohen then discussed the situation of the Jews in Mexico, which was of special interest in view of the recent anti-Semitic outbreaks there reported by the press during the past two weeks. As a result of a telegram of protest from President Cohen, the State Department of the United States is investigating conditions in Mexico City, where Jewish vendors were allegedly beaten by police and driven from their places of business. In an interview upon his arrivel in Toronto, President Cohen announced that J. L. Weinberger, who for years was in charge of the B'nai B'rith Mexican Bureau, has been sent back to Mexico City as a special representative for B'nai B'rith as a result of the present disturbance. Brother Weinberger will report personally to the President.

President Cohen then delivered an intensely interesting survey of B'nai B'rith's chief activities of the present day—the B'nai B'rith Hillel Foundations, A. Z. A., Anti-Defamation League, Americanization work, and Jewish reconstruction activities in Palestine.

Judge Albert Cohn Re-elected President of District

Judge Albert Cohn, New York, was re-elected president of District No. 1; Louis M. Singer, Toronto, was named first vice-president, Benjamin J. Shulman, Boston, second vice-president; Frank Goldman, Lowell, Mass., third vice-president; Joshua Kantrowitz, New York, president of the board of governors of the B'nai B'rith Home in Yonkers; William Osher, New York, treasurer; and Lawrence White, New York, secretary.

A conference of eight Canadian lodges met simultaneously with the District convention. They voted to continue their annual $250 scholarship to the Hebrew University for a further period of ten years. Acting on the recommendation of the Anti-Defamation League Committee, they unanimously adopted a resolution aimed at securing legislation in Canada to prohibit the publication and distribution of any matter that is defamatory to any group or sect and to make such publication or discrimination a criminal offense.

Basketball team sponsored by Mason City (Iowa) Lodge. Left to right—H. Schulman and Leon Goss, forwards; I. Benowitz and Leon Raizes, guards; I Fink, center; and Milton Raizes and D. Fox, subs.

MEMBERS of Mason City (Iowa) Lodge No. 1001 are mighty proud of their youthful proteges, pictured above, who won the basketball championship of the local Sunday School league, losing but one game in a long, hard schedule. Mason City Lodge sponsored this team and furnished the equipment, while Brother Sam Richer, past president, was coach. All the lads are in school and average about 16 years of age.

The boys have now organized an A. Z. A. chapter in Mason City.

B'nai B'rith Asks Stimson to Protest Anti-Jewish Outbreak in Mexico

PRESIDENT ALFRED M. COHEN registered a vigorous protest against anti-Jewish discrimination in Mexico last month in a wire to Henry L. Stimson, secretary of the department of state at Washington, D. C.

President Cohen's protest was evoked by news received from Mexico City, where more than 120 Jewish market vendors were expelled from their booths by police. The latter ousted the vendors on the basis of a government decree promulgated some weeks ago, which provided that no foreigner who came to Mexico as a laborer, was entitled to engage in trade. The police, in expelling the Jewish vendors, were none too gentle. Later the Mexican vendors occupied the vacant booths and celebrated with the playing of music and a display of flags. Many of the forcibly ejected Jewish vendors were naturalized Mexican citizens. Some were injured by the police.

The text of President Cohen's telegram to Secretary Stimson is as follows:

"B'nai B'rith, international Jewish philanthropic organization extending throughout 26 countries, with a membership of 50,000 in the United States, is just now completing a task of nearly ten years in establishing Jewish immigrants in Mexico from European lands on a self-supporting and self-respecting basis. We are deeply concerned over the alarming news just received from Mexico City that Jews there were beaten up, the result of which is causing a serious alarm in the Jewish community. These demonstrations have been followed by speeches in which it was said that 'The day when the Jews were expelled from the market places will remain a holiday for generations to come, just as the day when the Spaniards were expelled from Mexico.'

"I urgently request your Excellency to make plain to Mexican authorities that these outbursts of religious intolerance are causing great concern to American Jewry and are highly distasteful to all Americans."

* * *

WILLIAM SULTAN, president of District No. 6, sketched the history of the Jews in the United States while speaking on the accomplishments of the Order before Lincoln City Lodge No. 377, Lincoln, Neb. A small class was initiated at the meeting.

EDWIN L. LEVY, secretary of District No. 5, and president of the Old Dominion Press, has notified Oscar Leonard, executive director of the Jewish Welfare Federation of Washington, D. C., that within two weeks "New Lamps for Old," a play translated by the latter from the original Roumanian, will be issued. Mr. Leonard is a former field worker for the Wider Scope Committee. His play, which portrays phases of life among the Jewish people, is the first dramatic work from the Roumanian to be published in book form in this country.

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JUDGE LOUIS JOSEPHS, president of Texarkana (Ark.) Lodge No. 520, is the only Jewish judge in the State of Arkansas. His fourth successive election as judge of the municipal court was assured by his renomination in the Democratic primaries. He thus establishes a record for tenure. Judge Josephs is also president of Mt. Sinai Congregation of his city.

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A. Z. A. CHAPTER PUBLISHES JEWISH COMMUNITY NEWSPAPER

ONE of the finest community efforts made by A. Z. A. is the publication of a Jewish community newspaper in Calgary, Canada, by the local A. Z. A. chapter. It is a monthly, appearing on the first day of each month, and in variety of content, make-up and general tone it compares favorably with the best of Jewish news-weeklies or news-monthlies. Its name is *The Heid*, which is the Hebrew word for "echo."

An editorial in the first issue embodies these really inspiring sentiments, coming as they do from the so-called "wild" younger generation:

"This is the first contribution the younger generation of this city have made for the interest of the older generation. It has been published solely by younger members of this city. They take great pleasure in dedicating *The Heid* to Calgary Jewry, as a token of appreciation for the wonderful things which they have accomplished to maintain Jewish interest in the young folks of this city, and with this inspiration as a foundation, they will ever be proud to acclaim themselves as Jews."

ADOLPH OCHS IS HONORARY MEMBER OF HONOLULU LODGE, B'NAI B'RITH

ADOLPH S. OCHS, the distinguished publisher of the *New York Times*, was recently made an honorary member of Honolulu Lodge No. 1126, it was revealed in a letter from Brother Harry Baron, president of that lodge.

Mr. Ochs was a visitor and the principal speaker at the first anniversary celebration of Honolulu Lodge. Brother Baron's letter describes the occasion:

"Mr. Ochs delivered one of the finest and most inspiring talks that we have ever heard. It would have been wonderful to have had a stenographic report of it, because it was worthy of world-wide broadcast. The whole community here did its utmost to entertain Mr. Ochs. Even the Army held a special review to honor him. All organizations vied with each other to obtain Mr. Ochs for their meetings and his time was occupied day and night.

"I feel that B'nai B'rith accomplished something of genuine value when it was privileged to have Mr. and Mrs. Ochs at its meeting. I asked him if we might have the honor of conferring upon him honorary membership in return for the distinction and service he had rendered us in addressing our meeting.

"He replied that he considered the tender a high honor and would cherish his honorary membership in Honolulu Lodge. He urged upon us a more active interest in Jewish affairs in Honolulu, and the necessity for building a house of worship. He even suggested the building of a Temple to cost about $50,000, and most generously expressed a willingness to contribute financially.

"It will be interesting for you to note that despite the short notice to our members, and despite the fact that it was a legal holiday, Mr. Ochs was greeted by the largest Jewish gathering ever recorded in the history of Honolulu. We are convinced that the visit of Mr. Ochs will have a beneficial and stiulating effect, not only upon our B'nai B'rith group, but on the entire Jewish community."

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"Social Legislation in British Columbia" was the topic of Hon. T. D. Pattullo, M. L. A., who addressed a recent meeting of Samuel Lodge No. 668, Vanvouver, B. C.

Dr. Nadina Kavinoke spoke on Russia (from personal experience) at a recent joint meeting of Santa Monica, Cal., Lodge and its auxiliary.

District No. 7 Holds 58th Convention in New Orleans

UNFEELING and unprogressive legislation which restricts immigration to this country and imposes dire hardships upon our people was condemned by Morris D. Meyer, president of District Grand Lodge No. 7, in his report before the District's 58th annual convention in New Orleans. Approximately 150 delegates and many visitors and friends attended the sessions and social affairs, and unofficially voted it one of the most interesting and pleasant gatherings of the organization in recent years.

The following were unanimously elected officers of the District: Leo Bearman, Memphis, president; Louis Cohen, Fort Smith, Ark., first vice president; Sidney Strauss, Houston, Tex., second vice president; Myron M. Goldman, New Orleans, secretary; and Archibald A. Marx, New Orleans, treasurer.

After Rabbi Alfred G. Moses, Mobile, had opened the convention with an invocation, the address of welcome on behalf of the five New Orleans lodges was delivered by Brother Erhard Mayer, New Orleans. Brother Walter M. Barnett, Jr., assistant city attorney of New Orleans, representing Mayor T. Semmes Wamsley, and Alfred D. Danziger, representing the Jewish community at large, also brought greetings to the delegates. The response was made by Brother A. B. Freyer of Shreveport, La.

A dinner was given for the delegates at the Jewish Children's Home, where its president, Dr. J. W. Newman, addressed the guests. A visit was also paid to the Touro Infirmary. A cultural advancement meeting at the Gates of Prayer Temple was well attended; Rabbi David Lefkowitz of Dallas delivered the oration.

Dr. I. M. Rubinow, Secretary of the Order, outlined the aims and objects of the Wider Scope Committee at the second day's sessions. Charles J. Haase, chairman of the board of governors of the B'nai B'rith Home in Memphis, brought the needs of his institution to the attention of the delegates. Louis Borinstein, Indianapolis, chairman of the Wider Scope Committee, spoke of the inestimable spiritual benefits accruing from the work of the eight B'nai B'rith Hillel Foundations, where Jewish college students are being trained and prepared for Jewish leadership. Rabbi S. H. Baron, Director of the Hillel Foundation at the University of Texas, specifically portrayed student life at the University, pointing out the invaluable services which the Foundation there renders to the cause of Jews and Judaism; he accentuated the idea of good will which the Foundation is creating between Jewish and non-Jewish students. Judge A. B. Frey, St. Louis, president of the Leo N. Levi Memorial Hospital at Hot Springs, Ark., and Miss Ray Paiser, field secretary of the National Jewish Hospital at Denver, made an appeal for support of their institutions.

The convention was closed with the presentation of a play by the Menorah Players Guild at the Y. M. H. A., and an informal dance.

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LOUIS COHEN OFFERS MEMBERSHIP TROPHIES

TO stimulate an increase in membership in District No. 7, Louis Cohen, of Fort Smith, Ark., first vice-president of the District, is offering three silver loving cups to those lodges which show the greatest increase in membership by December 31, 1931.

The first cup will be given to the leading lodge of those with a membership of fifty or less; the second, to the winner of the group comprising lodges of from fifty to a hundred members; and the third to the leader of lodges having more than a hundred members. Membership will be calculated as of January 1, 1931, and the cups will be presented by Brother Cohen at the next annual District convention, which will be held in Oklahoma City in 1932.

* * *

"THE most successful state convention" that he ever attended was how Justin A. Sillman, president of the Ohio State Association of B'nai B'rith lodges, described the recent meeting in Middletown, O., under the auspices of Middletown Lodge No. 804. Delegates and members of Cincinnati Lodge No. 4, Eshcol Lodge No. 55, of Dayton; Kadimah Lodge No. 881, of Springfield, and Hamilton Lodge No. 882, were in attendance. Various lodge problems were discussed, such as membership, collections, activities, conservation of members, and delinquent dues.

Luncheon was served to nearly one hundred persons and immediately afterward the initiation of six candidates to the Middletown lodge and one candidate to the Springfield lodge was held.

Brother Leonard H. Freiberg, president of District No. 2, presented the speaker of the day, Brother Richard E. Gutstadt, director of the B'nai B'rith national membership bureau, who delivered what was said to be one of the most eloquent and inspiring addresses ever heard in Middletown, and sent the visiting delegations home with renewed vigor to solve B'nai B'rith problems.

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BETWEEN 450 and 500 people were present at a mammoth open meeting of Sioux City (Ia.) Lodge No. 598, last month in honor of William Sultan, president of District No. 6, who delivered an inspiring address. A class of twenty candidates was initiated into the lodge and named after the District president.

Sioux City Lodge has been enjoying large attendances at all of its meetings, thanks to an enterprising and hard-working entertainment committee. Something of outstanding interest is arranged for every meeting, such as good speakers, musical programs, etc. Members of the lodge look forward to attending meetings.

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A PACIFIC Northwest Conference of B'nai B'rith has been formed and a conference will be held annually of all the constituent lodges. At the first, held recently in Seattle, more than 125 men and women were present. Rabbi Samuel Koch, president of District No. 4, was guest of honor.

One of the interesting problems discussed was that of the care of Jewish inmates in the penitentiaries. A resolution was adopted, calling upon the Grand Lodge to take some appropriate action in regard to this problem.

* * *

BROTHER and Mrs. Joseph L. Levy of Richmond, Va., recently celebrated their golden wedding anniversary. Brother Levy is well known in District No. 5, where he was secretary from 1899 to 1910, and has been a member of the Order for fifty years.

He is the father of the present secretary of the District, Edwin L. Levy, and in addition has two other children, Miss Florence Virginia Levy of Richmond, and Mr. J. Leo Levy of Baltimore, Md.

The happy couple was surrounded by their entire family, together with their grandchildren, on the joyous occasion.

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Dr. A. A. Freedlander gave an illustrated lecture on "Moses and America" at a recent meeting of Ramah Lodge No. 33, Chicago. At this meeting the Ramah Lodge Degree Team held a public initiation of a class of candidates.

DEMAND HARMONY IN B'NAI B'RITH WORK

MORRIS A. Pawley is the author of a little heart-to-heart essay which was sent to all the members of the B'nai B'rith lodge in Colorado Springs, Colo. The local A. Z. A. chapter there is named after Brother Pawley, who is a past president of Colorado Springs Lodge No. 523, and past president of the Tri-State Association of B'nai B'rith lodges in Colorado, Wyoming, and New Mexico. His essay follows:

"In the history of every B'nai B'rith lodge there are times when the loyalty of its members is put to the test. Harmony is demanded. It is the binder which holds together in one glorious sheaf the cardinal principles of our Order, proclaiming them proudly to the world. Forget the petty things which tend to create gossip and which annoy and pester you. If you are big enough to rise above them you will be rewarded, for the real joy of membership is found in the higher levels of B'nai B'rith where its sublime principles are constantly exemplified.

"In other words, be big enough to get the big things which B'nai B'rith offers. Pass up the weeds and pick only the flowers which bloom along the wayside. Be proud of your membership and prouder still to declare that pride. Do not stand on the side lines and criticise — do not tear down. Attend your B'nai B'rith lodge meetings and help build up.

"B'nai B'rith is a great Order — most of the finest and best Jews in the world are affiliated with it and active in its work. All that any lodge needs to make it successful is the united support and co-operation of its members when measures and movements are instituted which will advance its progress and hold it true to the high standards which its teachings demand. Give this to your lodge and it will quickly take its rightful place in the ranks of B'nai B'rith.

"Loyalty is the chain and we are the links. A chain is only as strong as its weakest link. Are you a weak link in the B'nai B'rith chain? If so, alchemize yourself at once. Apply the philosopher's stone of loyalty and transmute your baser metals of weakness into the indestructible gold of one hundred per cent loyalty."

* * *

BROTHER SAMUEL BOWMAN, St. Louis, past president of District No. 2, was the subject of a full-page feature story in the St. Louis *Globe-Democrat*, of Sunday, May 3. Brother Bowman, who recently celebrated his eightieth birthday, was praised in his article as the ideal type of citizen. In the course of the interview, Brother Bowman named a diversity of activities as an essential factor in a full life. He mentioned his interest in B'nai B'rith and other Jewish organizations as having contributed to his happiness.

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BY common consent, members of Hill City Lodge No. 241, Austin, Texas, agreed that the best meeting they had had in five years was the recent one at which Brother H. J. Ettlinger, president of the lodge, gave an illustrated lecture on the history of aviation. Brother Ettlinger is professor of pure mathematics at the University of Texas.

At this same meeting several members were called upon to speak on what B'nai B'rith means to them. All agreed that one of the outstanding reasons for revived activities is the existence in Austin of the only B'nai B'rith Hillel Foundation in the District.

* * *

SEVERAL years ago two youthful brothers left their home town, St. Louis, to seek their fortunes. We do not know how they fared so far as their "fortunes" are concerned, but what is more significant is this: each is today president of his local B'nai B'rith lodge.

David C. Silverstein is 33 years old. He is engaged in his own business in Monroe, La., where he is president of Adassa Lodge No. 208. His brother, S. L. Silverstein, is only 25, but he is president of Granite City (Ill.) Lodge No. 1072. Both are towns of about 25,000 people.

Here we have the spirit of youth at its best. Both youthful presidents are extremely interested in having large numbers of young men join the Order, and both are working hard toward that end.

* * *

GATE CITY LODGE No. 144, Atlanta, Ga., looks forward to an increase in membership as the result of the formation of a B'nai B'rith Luncheon Club in that community by Brother Richard E. Gutstadt a few months ago. Many non-members attend these luncheon meetings, at which prominent speakers are on the program, and the lodge expects little trouble in increasing its roster from among its guests. Rabbi Edward L. Israel, of Baltimore, was a recent speaker at the Club.

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CUTTING IT SHORT

For the first time since the organization of the A. Z. A. in Dayton, O., Eshcol Lodge No. 55 had the opportunity, recently, of inducting some of the older boys into the senior lodge.

Rabbi Edgar F. Magnin, past president of District No. 4, addressed Los Angeles Lodge No. 487 on "Unity of Israel."

"B'nai B'rith, an Instrument of Good Will Between Jew and Jew," was the title of an address delivered by Hon. S. B. Schein, of Madison, recently, before Adolf Kraus Lodge No. 72, Chicago.

The Springfield Y. M. H. A. sponsored the complete program for a recent meeting of Springfield (Mass.) Lodge No. 684.

"Televox," famous mechanical man of the Westinghouse Company, performed at a recent meeting of Pittsburgh Lodge No. 44.

Rabbi Bernard Heller, director of the B'nai B'rith Hillel Foundation at the University of Michigan, was guest speaker at a recent meeting of Toronto Lodge No. 836.

Brother Harry Kristal, a member of M. A. Felman Lodge No. 939, Joliet Ill., has cause to be proud of his daughter, Myrtle. Although she is only 15, she is entering the Joliet junior college. Her high school career was brilliant.

Rabbi Barnett R. Brickner, Cleveland, spoke on "Jewish Cultural Values" at the Luncheon Club of Toronto Lodge.

"Problems of Jewish Youth" was the subject of an address by Rabbi I. B. Hoffman, director of the Cornell Hillel Foundation, at a complimentary dinner to members of Mount Royal Lodge No. 729, Montreal, Can.

Brother Lucius L. Solomons, first vice-president of the Constitution Grand Lodge, was principal speaker at an "Old-Timers Night" held by Unity Lodge No. 273, San Francisco.

At a meeting of Los Angeles Lodge's luncheon club, Judge Ben J. Scheinman, chairman of the day, presented his father, I. L. Scheinman, who spoke on "Mt. Sinai—Some personal and historical observations."

Dr. I. I. Hirschman, past president of Huntington (W. Va.) Lodge No. 795, has been elected president of the Rotary Club.

Professor Maurice Petit, of Notre Dame University, and also probation officer for St. Joseph County, Indiana, spoke on "Juvenile Work" at a recent meeting of Mamre Lodge No. 824, South Bend, Ind.

Rabbi Philip D. Bookstaber, Harrisburg, Pa., was principal speaker at a recent stag meeting of Argo Lodge No. 413, Washington, D. C.

Jordan Lodge No. 15, New York City, has the custom of inviting prominent citizens to address meetings from time to time. A recent speaker was Rabbi Irving Bloom, of the Hebrew Tabernacle.

Cleveland Lodge sponsored a very successful informal dinner dance recently.

CHAIM and Yankel were sitting together in a hotel lobby, where Chaim was writing a letter to a friend. When he finished he handed the letter to Yankel for his criticism.

"Why," asked Yankel, "have you made your handwriting so abnormally large?"

"Well, you see," answered Chaim, "my friend is deaf."

* * *

Linguistically Speaking

TWO young Jewish immigrants from Russia were walking up Broadway toward the bright lights of New York. As they walked they chatted pleasantly together.

"Listen," said the first, glancing at the crowds passing them, "let's not talk Yiddish here; let's talk Russian."

A young Americanized Jew, a good kibitzer, overheard this remark as he passed the young men.

"Listen, fellows," he smiled confidentially at them, "why speak Russian? If you do, everyone who overhears you will know that you are Jews. Speak in Hebrew, and you will immediately be taken for Gentiles."

* * *

Moonshine

IT has been some time since the merry doings of the Jews of the renowned city of Chelm have been reported in these columns. Here is the latest:

The *shamus* of the Chelm synagogue was especially fond of the prayer of the full moon. He loved to see the pious Chassidim gather late at night at the synagogue for this devotion. But one day he was stricken with a dread thought. How can there be a full-moon-prayer if there is no moon? How about the rainy or cloudy nights, when the moon cannot be seen?

This thought worried the honest *shamus* for some time until he finally hit upon a happy solution to the problem. He waited until a night arrived during which the moon shone full and bright. Then he filled a barrel with water, moved it to a place where the moon's reflection could be seen in it, and clapped the top on.

"Now we'll always have a full moon in Chelm whenever we want it!" he cried triumphantly.

JUNE is the month of roses, and brides. And jokes, too, we hope. (No connection intended.) Everybody likes a good story, and we defy anyone to offer better humor than good, Jewish humor. Some lucky persons are winning prizes every month—why not you? Here's how: Write down the funniest Jewish story you know, and send it in. For that matter, send in as many as you wish. If any are accepted, and appear on this page, you will be rewarded with an interesting new book. Winners this month are Mrs. Fannie P. Libert, Denver, Colo.; Harry Immerman, Dayton, O., and Mrs. Boris Brutskus, Berlin, Germany.

Time's Little Prank

AARON, a poverty-stricken student, fell in love with Miriam, and asked her to marry him. Rather condescendingly, she refused.

Aaron did not see Miriam for several years. During that time she remained unmarried, and Aaron made a great success at medicine. When the two finally met, Miriam opened her eyes wide.

"Do you know, Aaron," she smiled up at him coyly. "I've changed my mind."

"So have I," said Aaron nonchalantly.

* * *

Saved

"I'M worried," Samuel confessed to his friend Abe. "I must have thirty dollars until next week, and I haven't the slightest idea where I'm going to raise the money."

"Thank goodness," cried Abe, relieved. "I thought for a moment you were going to try to borrow from me again."

* * *

Logic

A YOUNG, but very clever lawyer named Kerner descended from the taxicab, and looked at the meter. It registered two dollars. He handed the chauffeur the money, with a five-cent tip. The latter angrily returned the nickel to Kerner.

"If your business is as bad as all that," cried the chauffeur scornfully, "keep your nickel."

"No, no," smiled Kerner. "If you really feel sorry for me because my business is so bad, you should keep the nickel and return the two dollars."

* * *

Relativity

THERE have been various interpretations of Albert Einstein's theory of relativity, but few so bizarre as the following:

Mr. Lipschitz met his friend Levy and complained bitterly that he could not understand Einstein's theory of relativity.

"It's all very simple," answered Levy goodnaturedly. "I'll explain it to you. Suppose you are with your best girl—an hour seems like a minute. But suppose you are sitting on a hot stove—a minute seems like an hour. Everything is relative, see?"

* * *

No Danger

"JUST think!" cried Mrs. Yoelson, the owner of a boarding house, bustling into her dining room, which was filled with her boarders. "A man from one of the hotels near the seashore just drowned!"

"How did it happen?" asked one of the boarders breathlessly.

"He over-ate at dinner, and then went in swimming," said Mrs. Yoelson.

"Well," breathed the boarder with a sigh of relief, "thank God that can't happen to any of *us!*"